

APITHIE EXPO-
sition vpon the. 31. Psalm
intituled, *Miserere
mei Deus, &c.*

Also a godly meditation,
vpon the. 31. Psalm, in-
tituled, *In te Domine
speravi.* Written by He-
rardus Ferrarius.
And now newly augmented
and amended, by
Abraham Fle-
ming.

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K. Savonarola (91)



To the Right Worship-
full, and his speciall Patrone,
Maister Gabriel Goodman,
Deane of Westminster, con-
tinuance of health, a-
bundance of wealth,
and increase of
worship, &c.



Mong all the
blessings of
God (Right
Worshipful)
wherwith he
hath richely
adorned his
Churche, none is of such excel-
lencie as the pearle of his Gos-
pell:

The Epistle

pell : which he hath lefte as a
pledge of his gracious good-
nesse to his faithfull flocke,
therein to comfort themselues,
during the time of their pere-
grination in this world, object
to so many Woolues, and raue-
nous beastes. And because this
Jewell of inestimable value,
may be indifferently bestowed
vppon his people, and in due
measure and proportion par-
ted among them, he hath ap-
pointed such Superintendents,
and Ouerseers : or rather Pas-
tours and Sheephardes, (to
speake familiarly) as are not
only

Dedicatorie.

only instructed by diuine influence, howe, where, and when, the treasure of Gods endlesse loue, (which is his holie word) is to be communicated : but also sufficiently fortified with the spirit of power and valiantnesse, to protect his sheepe from the bloudie chappes of Coruorantes, that they be not damnified. Such Pastours we haue had of late, who to the intent they might not seeme defective in their office & charge, neither see the throates of Christes tender lambes torne with Tigers tallans, fought in
* .iii. their

The Epistle

their profession so faithfully,
that the losse of life seemed to
them large lucre, and to die vn-
der the sworde of the aduersa-
rie, singular aduauntage. Can
we be ignorant, vnto what plea-
sant pastures, sweete medowes,
fragrant feeldes, comfortable
springes, & holesome brookes,
they haue brought the flocke
of Christ: yea, at such time as
they were like to famishe for
lacke of stouer, and to perishe
for want of water? Some of
these Sheepheardes (after the
example of Christ, O excellent
imitation,) laide downe their
liues

Dedicatio.

lives for their profession, that
their sheepe might in them
leape a president of Christian
constancie: other, for whom
God in his secreete counsell had
prouided succour and refuge,
in the midst of daunger and
destruction satte in safetie: and
bonefires burning rounde a-
bout them, felt not one spar-
kle of the flame. Wherein God
shewed his omnipotence, and
besides that his compassion:
his omnipotence in preserving
them, euen at the speares
point: and his compassion in
remembring his sheepe, of

*.iiii.

whose

The Epistle

whose deliuerance from errour
he was not vnmindfull , being
so carefull for their Shepherds
restitution . Herein shineth the
goodnesse of God most glori-
ously, and it is no small prouo-
cation vnto vs to be thankfull,
And although euerie Pastour
hath not confirmed his doc-
trine with the losse of life: yet
is it no reason that they are not
Apostolicall, For , in a Pastour
this is required, that he breake
the bread of life to the people
purely, that he intermingle not
his owne imaginations with
the Scriptures , that he teache
the

Dedicatorie.

the trueth vprightly, and that
his conuersation giue a testi-
monie, amongst men, of his
profession: and this take I to
be Apostolicall, as I count the
contrarie Apostaticall. That
Sheepheard, or that sheepe,
which feeleth an inward dispo-
sition and towardnesse thus to
liue, (Christianly I meane, to
speake summarily) let him take
into his handes the instrumen-
tes which worke such spirituall
effectes. Let him open the
bookes of religious men, and
though he be able to teache,
yet let him learne: for the grea-
test

The Epistle

test Clarke may holde it no
scorne to be Christes scholer:
though Nichodemus thought
it a shame. Whatsoever maketh
for the glorie of God , for the
benefite of our brother , for
the consolation of the soule,
for the suppressing of vice, and
for the aduancing of vertue,
blessed is he that imbraceth it,
his inheritance is in Heauen.
Such a pearle of price com-
ming to my hand (Right Wor-
shipfull) rough & vnwrought, I
tooke the paines (though not
artificially,) to polishe and
trimme, making that smooth,
which

Dedicatorie.

which was rugged, and restoring that to perfection and soundnesse, which was before lame and maymed. The Booke was yll englished, and worssle printed (the more pitie,) considering the goodnesse of the matter, and the learning of the writer. I haue amended that which was amisse, and scowred away the rust from this excellent peece of metall: whiche glistering with a newe grace, I present vnto your Worship, supposing that worthie your patronage, which by so worthie a Churcheman was penned

The Epistle, &c.

ned and published. Commit-
ting your Worshippe to the
tuition of the highest, whose
right hand ouershadowe you
in this life from all perilles
temporall, and in the
life to come crowne
you with blessings
eternall;

Amen.

* *
*

*Your Worshippes at plea-
sure to dispose, &c.*

Abraham Fleming.

To

To the Christian Reader.

THou hast here (Christian
Reader) a comfortable dis-
course, wherein to exercise thy
selfe, at such a time as thou shalt
feele in thy selfe a disposition to de-
notation. It is but litle, yet notwith-
standing pithie: and worthie to be
read, marked, & learned: for ther-
in are manifestly set downe, the
passions of a penitent sinner, his re-
morse of conscience, his sorowe for
his transgression, his confession of
his offence, his inuocation vppon
God for remission, his confidence
to be comforted, his hope to obtaine
mercie:.

To the Reader.

mercie: & what good motion soe-
uer it pleaseth the spirit of God to
worke in such, as he vouchsafeth,
of his unspeakable bountie & good
nesse, to stirre up in the heartes of
all Christian Conuerts. And sure-
ly, as the benefite of this booke, in
consideration of the substance and
matter therein comprised, is excel-
lent & singular: so it ought with
hotter zeale to be embraced, & as
a Iewell of ioy, among precious
pearles and costlie treasure, to be
reposed. For, whereas they, seruing
only the delight of the eye, & the
satisfying of the fansie, are este-
med (and not without desert) as
things

To the Reader.

things passing precious : this booke,
in ſomuch as it hath an office of
more excellencie, & cōforteth the
ſoule with ſpirituell conſolation, is
to be takē (as it is) for a thing much
more valuable. Hath the ſting of
ſinne hurt thee? Come hither, and
learne a remedie. Hath the horror
& heinousneſſe of thine offences
dismayed thee? Come hither, here
is a receipt to increaſe thy courage.
Have wicked men enticed thee to
wallowe with them in the filthie
puddles of uncleane life? Come hi-
ther, here thou ſhalt know as what
well to fetch water, that thou maieſt
be cleaſed. Haſt thou not the po-
wer

To the Reader.

wer to withstand the assaultes of
the tempter, I meane old Sathan
the malicious enimie of mankind?
Come hither, this booke will send
thee to the storehouse of the scrip-
ture, where thou shalt finde furni-
ture to fortifie & make thee strög.
Finally, art thou infected with any
carnall venome? Hast thee hither,
here thou shalt soone learne what
Apothecarie hath the best & most
soueraigne *Mithridatū*, eue Christ
Iesus our Saviour. Wherfore, neg-
lect not the vse of this booke: for as
the benefite thereof is singular: so
dutie requireth that it be accor-
dingly regarded. Farewell. Thine
cousin: Abraham Fleming.

An Exposition, af-
ter the maner of a contempla-
tion, vpon the Psalm. 51. called
Miserere mei Deus : which Hiero-
some of Ferrarie made, at the
latter ends of his
dayes.



Las wretche
that I am,
comfortlesse,
and forsaken
of all men,
which haue
offended both
heauen and earth. Whither shall
I go? Or whither shall I turne
? To whom shall I flee for
succour.

An exposition

Rescuer: Who shall haue pitie or
compassion on me: Vnto heauen
dare I not lift vp myne eyes, for
I haue greuously sinned against
is: and in earth can I finde no
place of defence, for I haue bene
noysome vnto it. What shall I
now doe: Shall I despaire: God
forbid, full mercifull is God, and
my Saviour is meeke and lo-
ving, therefore God only is my re-
fuge, he will not despise his crea-
ture, neither forsake his owne
image. Vnto thee therefore most
meeke and mercifull God come
I, all sad and sorowfull: for thou
only art my hope, and thou art
only

upon the. 51. Psalme.

only the doore of my defence. But
what shall I say vnto thee, seeing
I dare not lift vp mine eyes? I
will poure out the wordes of so-
rowe, I will heartily beseech thee
for mercie, and will say :

Miserere mei Deus,

Psalme. 51.

I HAue mercy vpon me. O
God, according to thy
louing kindnesse. according to
the multitude of thy compas-
sions put away mine iniquities.
2 Wash me thoroughly from
mine iniquities, & cleanse me
from my sinne.

A.ij.

3 For

An exposition

3 For I knowe mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou maist be iust whē thou speakest and pure when thou iudgest.

5 Beholde, I was borne in iniquitie, and in sinne hathe my mother conceiued me.

6 Behold, thou louest trueth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge me with Hyssope, &
I shalbe

upon the 51. Psalme.

I shalbe cleane: wash me, & I
shalbe whiter then snowe.

8 Make me to heare ioy and
gladnes, that the bones which
thou hast broken, may reioyce.

9 Hide thy face from my
finnes, and put away all mine
iniquities.

10 Create in me a cleane heart
O God, & renewe a right spirit
within me.

11 Cast me not away from
thy presence, & take not thine
holy spirit from me.

12 Restore to me the ioy of
thy saluation, and establish me
with thy free spirit,

A. iii.

13 Then

An exposition

13 Then shal I teach thy wayes
vnto the wicked, and sinners
shall be conuerted vnto thee.

14 Deliuer me from bloud, O
God, which art the God of my
saluation, and my tongue shall
sing ioyfully of thy righteous-
nesse.

15 Open thou my lippes, O
Lord, and my mouth shall shew
forth thy praise.

16 For thou desirest no sacri-
fice, though I would geue it:
thou delitest not in burnt offe-
ring.

17 The sacrifices of God are a
contrite spirite: a contrite and
a broken

upon the 51. Psalm.

A broken heart, O God, thou wilt not despise.

18 Be favourable vnto Sion for thy good pleasure: builde the walles of Hierusalem.

19 Then shalt thou accept the sacrifices of righteousness, euen the burnt offering & oblation, then shal they offer calues vpon thine altar.

The Exposition.

1 **H**Aue mercie vpon me, O God, according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.

A. lili.

GOD

An exposition

God which dwellest in light that
no man can attaine, God which
art hid & canst not be seene with
bodily eyes, nor comprehended
with any vnderstanding that euer
was made, neither expressed with
the tongues of mē or Angels. My
God, the which art incomprehe-
sible doe I seeke, the which canst
not be expressed doe I call vpon,
what thing so euer thou art whic.
art in euerie place, I knowe that
thou art the most high and excel-
lent thing, if thou be a thing, & not
rather the cause of all thinges, if
I may so call thee: for I find no
name, by the which I may name
and

Upon the 51. Psalme.

and expresse thine unspeakable
majestie. God (I say) which art
all thinges that are in thee, for
thou arte even thine owne wise-
dome, thy power, and thy most
glorious felicitie. Seeing there-
fore that thou art mercifull: what
arte thou but even verie mercie it
selfe? And what am I but verie
miserie? Beholde therefore (O
God) which arte mercie, beholde
miserie is before thee. What shalt
thou do mercie? Truly thy work:
Canst thou do otherwise than thy
nature is? And what is thy work?
Verily to take away misery, and
to lift up them that are in wrec-

A. b.

ched

An exposition

red condition. Therefore haue
mercie on me (O God:) God (I
saye) which arte mercie, take
away my miserie, take away my
sinnes, for they are mine extreme
miserie. Lift me vp which am so
miserable, shewe thy worke in
me, and exercise thy power vpon
me. One depth requireth another:
the depth of miserie requireth the
depth of mercie, the depth of sinne
asketh the depth of grace and of
fauour : greater is the depth of
mercie, than the depth of miserie:
let therefore the one depth swal-
lowe vp the other: let the bottom-
lesse depth of mercie, swallowe vp
the

upon the. 31. Psalme.

the profounde depth of miserie.

Haue mercie on me (O God)
according to thy great mercie.
Not after the mercy of men, whi-
che is but small: but after thine
owne mercie, which is great,
which is unmeasurable, which is
incomprehensible, which passeth
all finnes without comparison.
According to that thy great mer-
cie, with the which thou hast so
loued the world, that thou woul-
dest giue thine only sonne. What
mercie can be greater? What
loue can be more? Who can des-
paire? Who shoulde not haue
good confidence? God was made
man,

An exposition

man, and crucified for men. Therefore haue mercie on me, O God, accordinge to this thy greate mercy, by the which thou hast gotten thy sonne for vs, by the which through him thou hast taken away the sinnes of the world, by the whiche, (through his crosse) thou hast lightened all men, by the which through him thou hast redressed all thinges in heauen and earth. Washe me (O Lord) in his bloud, lighten me in his humilitie, redresse me in his resurrection. Haue mercie on me (O God) not after thy small mercie, for that is but thy small
mercie

upon the. 51. Psalme,

mercie, (in comparison) when
thou helpest men of their bodilie
euilles: but it is great when thou
forgonest sinners, and dost raise
men alofte by thy fauoure aboue
the toppe of the earth. Euen so
(Lorde) haue mercie on me, ac-
cording to this thy greate mercie
that thou turne me vnto thee, that
thou put out my sinnes, and that
thou iustifie me by thy grace and
fauoure. And according to the
multitude of thy compassions:
wipe away mine iniquities.
Thy mercie Lorde is the aboun-
dauce of thy pitie, by the which
thou lookest gently on the poore
and

An exposition

and wretched. Thy compassions
are the workes and proceedings
of thy mercie. Marie Magdalen
came vnto thy feete (good Iesu:)
She washed them with her teares,
and wiped them with her haire,
thou forgauest her, and diddest
send her away in peace. This
was (Lord) one of thy compassi-
ons. Peter denied thee, and for-
sooke thee with an othe, thou loo-
kedst vpon him, and he wept bit-
terly, thou forgauest him, and
madest him one of the cheefe a-
mong thine Apostles. This was
(Lorde) another of thy compas-
sions. The cheefe on the crosse
was

upon the. 51. Psalm.

was saued with one word. Paule
in the furious woodnesse of perse-
cution was called: and by and by
fulfilled with the holy Ghost.
These are Lord thy compassions.
The time should faile me, if I
should number all thy mercifull
compassions. For looke how ma-
ny righteous men there be, so ma-
nie are thy godly compassions.
There is none that can glorie in
himselfe. Let them all come that
are righteous, either in earth, or
in heauen, and let vs ask them be-
fore thee, Whether they be saued
by their owne power and vertue?
And surely, they all will answere
with

An exposition

with one heart, and one mouth,
saying: Not vnto vs (Lorde)
not vnto vs, but vnto thy name
giue all the praise, for thy mer-
cie and for thy trueths sake. For
they in their own sword posses-
sed not the land, & their owne
arme or power saued thē not:
but thy right hand, and thine
arme, and the lightning of thy
countenaunce: For thou deligh-
test in them, that is, They are
not saued for their owne deser-
uings, lest any man should boast
himselſe: but because it pleased
thee so to be. Which thing the
Prophet doth also more expresse-
ly

upon the 51. Psalm.

In witness of thee, when he saith:
He saved me, because he would
haue me. Sith therefore thou art
the one God, with whom is no al-
teration, or variablenesse, neither
art thou changed vnto darknesse,
and we thy creatures, as well as
our fathers, which were borne
vnder concupiscence, sinners as
well as we. And sith there is but
one mediator and attonement
betweene God and man, that is,
Christ Iesus, which endureth for-
euer: why dost thou not poure
out thy plentiful compassions vpon
vs, as well as thou diddest vpon
our fathers? Hast thou for-
got.

B.

An exposition

gotten vs? Or are we onely sinners? Did not Christ die for vs? Are all thy merits spent, and none left? Lorde our God, I desire and heartily beseeche thee, to put out mine iniquitie, according vnto the multitude of thy compassions: For many, yea and infinite are thy compassions, that according (I saye) to the multitude of thy compassions, thou vouchsafe to quench my sinnes, that as thou hast drawne and receiued innumerable sinners, and hast made them righteous: euen so that thou wilt draw and take me, and make me righteous, through thy
thy

psalme. 51. Psalme.

thy grace and fauour. Therefore,
according to the multitude of thy
compassions waſhe away mine
iniquitie. Cleanſe and purifie
my heart, that after all mine ini-
quities is put out, and all my vn-
cleannes cleaſed, it may be as a
cleane table, in which the finger
of God may write the lawe of his
loue and charitie, with the which
can none iniquitie continue.

2 Yet waſhe me more from
mine iniquitie, and cleaſe me
from my ſinne.

I graunt and acknowledge
(O Lord,) thou haſt once put out
mine iniquitie, thou haſt put it

B.ii,

out

An exposition

out againe, and hast washed
me a thousande times: How-
beit, yet walhe me from mine
iniquitie: for I am fallen a-
gaine. Doest thou vse to spare a
sinfull man, vntill a certeine num-
ber of his sinnes? Which when
Peter inquired, How ofte shall
my brother offend against me,
& I shall forgeue him: whether
seuen times? Thou answeredst,
I say not seuen times, but seue-
tie times seuen times? Taking
the certein number for an infinite
number. Said then that a man
must forgine often, shalt thou in
pardoning and forgeuing be pas-
sed

upon the. 51. Psalme.

sed of man: Is not God more
then man. Yea, rather God is
the great Lord, and euerie man
liuing is nothing but vanitie.
And only God is good, and e-
uery man a lier. Hast thou not
said? In what houre soeuer the
sinner doeth repent, I will not
remēber any of his iniquities.
Behold, I a sinner do repent and
mourne for mine old priuie sores
festred within, and now are they
broken forth for mine owne foolish-
nes. I am sore brused & broken, I
walke in continual mourning, I
am feeble and verie weake, I re-
quered for the sorrow of my hart. Lord

B.iii.

all

An exposition

all my desires are before thee, and
my sorrowfull sighes are not vn-
knowne vnto thee. Mine heart
trembleth and panteth for sorowe,
my strength faileth me, and euen
the verie sight of mine eyes cease
from their office. Wherefore then
(O Lorde) doest thou not put a-
way mine iniquitie? And if thou
put it out, according to the mul-
titude of thy mercies, yet washe
me from mine iniquitie. For
yet am I not perfectly purified.
Finishe thy worke, take away
the whole offence, and also the
paine that is due vnto the crime,
increase thy light within me. Kin-
dle

upon the. 51. Psalm.

ble my heart with thy loue and
charitie, put out all feare, for per-
fect loue sendeth away feare. Let
the loue of the worlde, the loue of
the fleshe, the loue of vaine glorie,
and the loue of my selfe utterly de-
parte from me. Yet still more
and more washe me from mine
iniquitie, by the which I haue of-
fended against my neighbour,
& cleanse me from my sinne, that
I haue committed against thee.
I would haue thee put away, not
onely the fault, and paine that fo-
loweth it, but also the occasion
and nourishment of sinne. Wash
me (I say) with the water of thy

B. iiii.

grace

An exposition

gratious fauour, of which water
he that drinketh, shall not thirst
for euer, but it shall be made in
him a fountaine of liuing water,
running into everlasting life.
Wash me with the comfortable
waters of thy holy Scriptures,
that I may be nūbzed among thē,
vnto whō thou saiedst, Nowe are
ye cleane, for my wordes which
I haue spoken vnto you.

3 For I knowlege mine ini-
quities, and my sinne is euer
before mine eyes.

Although, through the behol-
ding of thy mercy & compassiōs,
I may be bold to flee vnto thee (O
Lorde,)

upon the 51. Psalm.

Lord, yet will I not come as
the Pharisee which prayed not;
but rather praised himselfe, and
despised his neighbour: but
I come vnto thee, as the Publi-
cane, which durst not lift vp his
eyes vnto heauen. For I also do
acknowledge mine iniquitie, and
whiles I ponder my sinnes, I
dare not lift vp mine eyes, but
humbling my selfe with the Pub-
licane, I said: God be mercifull
vnto me a sinner. My soule wa-
uereth betweene hope and feare,
and sometime for the feare of my
sinnes, which I feare and know-
ledge to be in me, I am ready to
despaire,

An exposition

Despaire, sometime through the
hope of thy mercie I am lifted
up and comforted. Neuerthelesse,
because thy mercy is greter than
my miserie, I will euer (Lorde)
trust in thee, and will sing out thy
plentious compassions for euer.
For I knowe that thou desirest
not the death of a sinner, but
rather that he were conuerted,
& that he would acknowledge
his iniquitie, and forsake his
sinne, and come to thee, that he
may liue. O my God, graunt me
that I may liue in thee, for I
acknowledge my wickednesse, I
knowe what a greuous burthen
it

upon the 51. Psalme.

It is, how be it & dangerous
I am not ignorant of it, I hide it
not, but set it euen before mine
eyes, that I may wash it with
my teares, and knowledge vnto
thee (Lord) mine vnrightheadnes
against my selfe. And also my
sinne, which I haue proudly done
against thee, is euer against me:
& therefore it is against me, be-
cause I haue sinned against thee:
it is truly against me, for it is e-
uen against my soule, and accuseth
me euer before thee my Judge,
and condemneth me euer, and in
euery place, and it is so against
me, that it is euer before my face,
and

An exposition

and standeth against me, that my
prayer may not perce through vn-
to thee, that it might take thy mer-
cie from me, and hinder thy mer-
cie; that it cannot come at me.
Therefore doe I tremble, and
therefore doe I mourne, beseech-
ing thy mercie. Therefore (O
Lorde) as thou hast geuen this
grace to me; to knowe my wic-
kednes, and to bewaile my sinne,
euen so accomplish this thy bene-
uolence, geuing me perfect faith,
& drawing me to thy sonne, which
hath made a full satisfaction for all
my sinnes. Geue me (Lorde) this
precious gift: For euerie good
gift,

upon the .51. Psalme.

gift, and euery perfect gifte is
from above, comming from
the father of light,

114 Against thee onely haue I
sinned, and haue done that
which is euill in thy sight, that
thou maist be iustified in thy
wordes, and haue the victorie
when thou hast iudged.

115 I haue ouermuch sinned vnto
thee alone, for thou commaundest
me that I shoulde loue thee for
thy selfe, and shoulde loue all crea-
tures for thy sake: but I haue lo-
ued a creature more than thee,
louing it euen for it selfe. What
is that, but to loue a creature for
it

An exposition

te selfe: And what is that, but to
doe against thee: Surely, he that
loueth a creature for it selfe, ma-
keth that creature his God. And
therefore haue I sinned against
thee only, for I haue made a crea-
ture my God. So haue I cast
thee away, and haue bene iniuri-
ous onely to thee: for I haue not
offended against any creature, in
that I haue put my trust or con-
fidence in it. For it was not com-
manded me, that I should loue
any creature for it selfe. If thou
haddest commanded me, that I
shoulde haue loued an Angel one-
ly for it selfe, and I had loued
money

upon the 51. Psalme.

money for it selfe, then no doubt I
haue offended against the Angel.
But sith that thou only art to be
loued for thy selfe, (that is to say,
without any respect of good and
euill,) & euerie creature is to be lo-
ued in thee, for thy sake: There-
fore haue I surely offended onely
against thee, for I haue loued a
creature for it selfe.

But yet haue I worse done,
for I haue sinned euē in thy sight,
I was nothing ashamed to sinne
before thy face. O mercifull God,
how many times haue I done in
thy sighte, which I would in no
wise haue done before mortall
men,

An exposition

men, yea that I woulde not in a
my case that men shoulde knowe:
I feared me more then thee, for I
was blinde, and loued blindnesse,
and so did I neuer see noz once
consider thee. I had onely fleshy
he eyes, therefore did I onely
fear and looke on men which are
flesh. But thou lookest on all my
sinnes, and numiberest them, ther-
fore I can neither hide them fro
thee, neither turne my backe, and
flee from thy face. Whither shall
I goe from thy spirit? And whi-
ther shall I flee from thy face?
What shall I then do? Whither
shall I turne me? Whom shall I
finde

upon the 51. Psalme.

finde to be my defender: Whom
I pray thee, but thee my God:
Who is so good, who is so gentle,
who is so mercifull? For thou
passest without comparison, all
creatures in gentleness: It is one
of thy chiefeft properties, to for-
give, and to be mercifull: for
through miserie and forgivenessse,
thou declarest thy almightines.
I gesunt (I orde) that I have of-
fended onely against thee, and
have done that which is evill in
thy sight, have mercie therefore
on me, and expresse thy puissance
in me, that thou maist be iustified
in thy words: for thou hast said,

C.

that

An exposition

that Thou cammest not to call
the righteous, but sinners to re-
pentance. Iustifie me (Lorde)
according to thy woordes: call
me, receiue me, & geue me grace
to doe true workes of repentance.
For this cause wast thou cruci-
fied, dead, and buried. Thou say-
edst also, Iohn. 3. When I am
lifted vp from the earth, I will
drawe all vnto my selfe. Verifie
thy woordes, drawe me after thee,
let vs runne together in the sweet
nesse of thyne oymntentes. Be-
sides that thou saiedst. Mattheawe
11. Come vnto me all ye that
laboure, and are laden, and I
will

upon the 51. Psalme.

will ease you. Loe I come vnto
thee laden with sinnes, labouring
day and night in the sorowe of
mine hearte, refresh and ease me
(Lorde) that thou maist be iusti-
fied & proued true in thy wordes,
and maist overcome when thou
art iudged: for there are manie
that say: He shall haue no suc-
cour of his God, God hath for-
saken him. Ouercome (Lorde)
these persons, when thou art
thus iudged of them, and forsake
me not at anie time. Geue me thy
mercie, and wholsome succour,
and then are they vanquished.

They say that thou wilt haue

C.ii.

no

An exposition

no mercie on me, and that thou
wilt cast me cleane out of thy fa-
uoure, and no more receiue me,
Thus arte thou iudged of men,
and thus do men speake of thee,
& these are their determinations:
but thou which art meeke & mer-
cifull, haue mercie on me, & ouer-
come their iudgements. Shewe
thy mercie on me, & let thy godly
pitie be praised in me. Make me
taste of thy mercie, that thou
maist be iustified in thy wordes,
and haue the victorie when men
do iudge thee to be fierce and in-
flexible. Duercome their iudge-
ment with meekenesse and bene-
uolence,

upon the .51. Psalme.

violence, so that men may learne
to haue compassion on sinners,
and that malefactor's may be in-
flamed vnto repentance, seeing in
me thy pittie and thy mercie.

5 Lo I was begotten in wic-
kednesse: and my mother con-
ceiued me polluted with sinne.

Beholde not (Lorde) the
greenousnesse of my sinnes: con-
sider not the multitude, but looke
mercifully on me, which am thy
creature. Remember that I am
dust, and that all fleshe is as wi-
thered hay: For loe, I am fashio-
ned in wickednesse, & in sinne
hath my mother conceiued

C.iii,

me.

An exposition

me. By naturall mother (I say)
hath conceived me of concupis-
cence, in her am I polluted with
original sinne. What is originall
sinne, but the lacke of originall
iustice, and of the righte and pure
innocencie which man had at his
creation: Therefore, a man con-
ceived and borne in such sorte, is
all crooked and out of frame.

The fleshe coueteth against
the spirit. Reason is slender, and
the will is weake: man is fraile
and like vanitie, his senses de-
ceiue him, his imaginations doe
faile him, his ignorance leadeth
him out of the right way, and he
hath

upon the. 51. Psalm.

both infinite impediments, which
plucke him from goodnesse, and
tyme him into euill.

Therefore, originall sinne is
the roote of all finnes, and the
moue of all wickednesse: for al-
beit, that in euerie man, of his
owne nature, it is but onely sinne,
yet in power it is all finnes.
Thou seest therefore (Lorde)
what I am, and whence I am: for
in originall sinne (which containeth
all finnes and iniquities in
it) I am fashioned, and in it hath
my mother conceived me. Seeing
then I am whole in finnes, and
environed with snares on euerie

C. liii.

side,

An exposition

Now, how shall I escape? For what I would, that doe I not, but the euill that I would not, that doe I. For I finde another lawe in my members, rebelling against the lawe of my minde, and subduing me vnto the lawe of sinne and death. Therefore the more fraile and entangled thy godly beneuolence seeth me, so much the more let it lift vp and comforte me. Who woulde not pittie one that is sicke? Who would not haue compassion on him that is diseased? Come, come (Sweet Samaritane,) and take vp the wounded and halfe dead, cure my

upon the .51. Psalme;

my woundes, poyne in wine and
oyle, set me vpon thy beast, bring
me into the boastrie, commit me
vnto the beast, take thou two-
pence, and saye vnto him, What
soeuer thou spendest aboue
this, when I come againe, I will
recompense thee.

6 Loethou hast loued truth,
the vnkowne and secrete
thinges of thy wisdom, hast
thou vttered vnto me.

Come (most sweete Samari-
tane,) for beholde thou hast loued
truth, the truth I say of thy pro-
mises, which thou hast made vnto
mankind, them hast thou truly

C, v,

loued

An exposition

loued : for thou hast made and
kept them, so that thy loue is no-
thing else, but euen to doe good,
for in thy selfe thou art inuincible
and immutable. Thou blesst not
nolue to loue, and anon not to
loue (as men do) neither doth thy
loue so come and goe : but thou
art such a louer, as doeth neuer
chaunge : for thy loue is very
God. Thy loue therefore, where-
with thou louest a creature, it is
to do it good, and whom thou most
lovest, to them art thou most be-
nificiall. Therefore, what mea-
neth this, that thou louest truth,
but that of thy gracious mercie
thou

upon the 51. Psalme.

thou makest vs promises, and ful-
filled them, for thy trueths sake?
Thou diddest promise vnto Abra-
ham a sonne, when he was aged:
thou fulfilledst thy promise in old
barren Sara, because thou lo-
uest trueth. Thou promisedst vnto
the children of Israel a lande
that flowed with milk and hony,
and at the last diddest geue it
them, for thy trueths sake. Thou
madest a promise to Dauid, say-
ing: I shall set vpon thy seate
royall, one of the fruite of thy
bodie. And it came euen to passe,
because thou wouldest be found
true. There are other innumera-
ble

An exposition

ble promises, in the which thou
hast euer bene faithfull, because
thou louest truth. Thou hast pro-
mised to sinners, which will come
vnto thee, forgiuenes and fauour,
and thou hast neuer defrauded
any man, for thou hast loued truth.
That vntyrifric sonne, Luke. 15.
that tooke his iourney into a farre
countrie, & wasted all his goods
with riottous living, when hee
came to him selfe, he returned vn-
to thee, saying: Father, I haue
sinned against heauē, & before
thee, now am not I worthie to
be called thy sonne, make me
as one of thy hired seruantes.
When

upon the 51. Psalm.

When he was yet a great way
off, thou sawest him, and haddest
compassion on him, and rankest
unto him, falling upon his necke,
and kissing him: thou broughtest
forth the best garment, and put-
test a ring on his finger, and
shodest on his feete: thou killedst
that fatted calfe, and madest all the
house merrie, saying: Let vs eat
and be merrie, for this my
sonne was dead, and is aliue a-
gaine, he was lost and is now
found. Why biddest thou all
this (Lorde God?) Surely, be-
cause thou loudest truerh. Loue
therefore (O father of mercies)
this

An exposition

this truth in mee, which returne
vnto thee from a farre countrie:
runne towardes me, and geue me
a kisse of thy mouth : geue me
those cheefe garmentes , drawe
mee into thy house , kill the fatter
calse, that they all which trust in
thee, may reioyce in me: and let
vs eate together in spirituall
feastes. O Lorde, wilt thou ex-
clude me alone? And wilt thou
not keepe this truth vnto me? If
thou shouldest looke narrowly
on our wickednesse (O Lord,)
Lorde who might abide thee?
But (Lorde) thou wilt not be so
streight vnto vs: for thou louest
truth,

upon the .51. Psalme.

truth, yea and that with a seruente
of incomprehensible loue. Which
is the truth that thou so louest?
Is it not thy sonne that thou so
louest? Is it not thy sonne that
saith, Iohn. 14. I am the way, the
truth, & the life? He is the verie
truth, of whom all truth is na-
med in heauen and earth. This is
it that thou hast loued, and in it
onely hast thou delighted: for thou
diddest finde it pure, and without
spotte, and wouldest that it should
die for sinners. Keepe therefore
(O God) this truth. Behold,
I am a greate sinner, in whom
thou maist keepe it, to whom
thou

An exposition

thou maist forgine manie sinnes,
whom thou maist purifie in the
bloude of Christ, and whom thou
maist redeeme through his passi-
on. Why (O Lorde) hast thou
geuen me this knowledge of thy
Sonne, and this faith of him?
Because I should see my redemp-
tion, and not atteine to it, that I
might by that means be the more
blessed with sorowe: God forbid,
But rather, that I may perceiue
the remission of my sinnes, pur-
chased by Christes bloude, and so
by his grace may obtaine it.

Purge me therefore, and re-
deeme me (O Lorde :) for thou
hast

upon the 51. Psalm.

hast uttered to me the unknowne
and secret poyntes of thy wise-
dome, that this knoweledge may
helpe me, and bring mee unto
health: for truly, the Philosophers
never knewe these thinges, they
were unknowne to them: and no
man knewe these things (except
a fewe, whō thou louest entirely,
before thy sonnes incarnation).
The curious searchers of the
worlde (I meane the wise men
of the worlde) lifted vp their eyes
aboue Heauen, and yet coulde not
finde this thy wisdom: For
thou hast hidde these thinges
from the wise and prudent, and
D. hast

An exposition

hast opened them vnto babes:
That is, to humble Fishers, and
to thy holy Prophets, which also
haue vttered them vnto vs: and so
hast thou vttered the vnknowne &
secret things of thy wisdom and
of thy scriptures vnto me. Why
doe I knowe them in vaine? I
knowe them surely in vaine, if they
profite me not vnto my health and
saluation. For the Philosophers,
when they knew God by his mer-
uellous creatures, they glorified
him not as God, neither were
thankful, but waxed full of vanities
in their imaginations, & their foo-
lish hearts were blinded, when they
counted

upon the 51. Psalm.

taunted them felues wisse they be-
came fooles. Wille thou suffer me
(Lorde) to be of their number?
God forbid. For thou art eu-
er mercie it selfe, which doth neuer
bitterly forsake any man. Favour
therefore (Lorde,) fauoure and
spare thy seruante, and com-
maunde him to be of the number
of thy babes, that the vnkno-
wne secretes of thy wisdome, which
thou hast opened to him, may lead
him to the fountaine of wisdome,
which is on high: that thou maist
be praysed in the worke of thy
mercie, which thou doest exercise
towards thy seruant (Lorde.)

D. it,

which

An exposition

which neuer forsakest them that
trust in thee.

7 Sprinkle me (Lorde) with
Hyssope, & so shall I be cleane.
Thou shalt washe me, and then
shall I be whiter then Snowe.

Because (Lorde) thou hast lo-
ued the trueth, and hast opened
vnto me the unknowne secrets of
thy wisdome, I am well comfort-
ed, and I trust that thou wilt not
cast me out of thy fauour, but that
thou wilt sprinkle me with Hyss-
ope, and so shall I be clenfed.
Hyssope is a lowe hearb, it is hot,
and of a good saueur: which sig-
nifieth nothing else, but thy only
sonne

upon the . 51. Psalme.

honour our Lorde Iesus Christ;
which humbled him self vnto the
death, euen vnto the death of the
Crosse, which with the beate of
his seruient charitie loued vs, and
washed vs from our sinnes in his
bloud: which with the redolent sa-
uour of his beneuolence & righ-
teousnesse replenished the whole
worlde. Therefore with thy Hps-
sode shalt thou sprinkle me, when
thou dost powre vpon me the
vertue of his p̄cious bloud:
when Christ through faith shall
dwell in me: when through loue
I am ioyned with him, when I
shall counterfet his humilitie and

D.iii.

passion.

An exposition

passion. Then shall I be cleansed
fro all my uncleannesse, then shalt
thou wash me with my owne tea-
res, which flowe out of the loue of
Christ, then shal I sigh vntill I be
wearie: & shall water my bed eue-
ry night with my teares, so that it
shal swim in them: and then shalt
thou wash me, & I shall be whiter
than snow. Snow is white & cold,
but (Lord) if thou sprinkle me w
hyssope, I shall be whiter than
snow: for I shall be thoroughly en-
dued with thy bright light, which
passech al bodily whitenesse. And
whē I am inflamed w thy light, I
shal forsake all my carnall concu-
piscences,

upon the. 51. Psalme.

viscences, colde vnto mortall
things, and hotte vnto heauenlie.

8 Vnto my hearing shalt thou
geue ioy and gladnesse, and my
brused bones shall be refreshed.

Then (Lorde) shall I pray vnto
thee early, (that is in the begin-
ning of light,) then shalt thou heare
my voyce, & I shall heare what the
Lord God shall speake in me: for
he shall speake peace for his peo-
ple, and shall geue me peace: for I
haue trusted in thee. Vnto my hea-
ring shalt thou geue ioy & glad-
nes, when I shall heare those com-
fortable words that Marie heard.
And what hard Marie, (I speake

D.iii,

of

An exposition

of that Marie which sate at the
feete of Iesus) Matth. 26. What
heard thee? Thy faith hath saued
thee, go thy wayes in peace. Let
me also here that the theefe heard:
This day shalt thou be with me
in Paradise. Then shall I haue
joy for the remission of my sinns,
and gladnesse for thy bounteous
and liberall promises. Shall I
not reioyce and be glad, when
thou shalt geue me two folde for
all my sinnes? Then shall I be-
ginne to talke how sweet the Lord
is, then shall I learne to be con-
uersant in heauenly thinges, and
shall say with the Prophet, How
greate

upon the 51. Psalme.

great & plentiful is that sweet-
nesse (Lorde) which thou hast
layed vp for them that feare
thee? Then shall I reioyce and
be glad, and my brused bones
shall be refreshed. What are the
bones that sustaine the flesh, but
the powers of our soule, and rea-
son, that beare vp the frailtie of
our flesh, that it runne not head-
longe into all vices, that a man
fall not wholy into vanitie, and so
consume away? These bones
(I saye) are sore brused, for our
reason is very weake, and our
will is prone and ready to all mis-
chance: for euen now the flesh obey-
eth

D. b.

An exposition

eth not reason, but reason must o-
bey the fleshe, so that I cannot re-
sist vice, for my bones are brused.
And why are they brused? For
They haue forsaken thee, the
fountaine of liuing water, and
haue digged for them selues ci-
sternes full of chinkes, which
can holde no water. For they
are not filled with thy grace, with-
out which no man can liue well:
for without thee wee can do no-
thing. They trusted in their owne
power, which is no power, and
therefore decayed they in their
owne foolishnesse. Therefore let
thy power come (O Lorde,) and
then

upon the 51. Psalme.

then shall these brused bones be
refreshed. Let thy grace come, &
that faith which worketh through
loue. Let thy powers and gifts
assist mee, and then my brused
bones shall be refreshed: for my
reason shall be merrie, my me-
morie glad, and my will full of
ioy. And thus shall they al reioyce
farre aboue their owne naturall
strength: when they go about any
good worke, they shall proceede,
& prosper well, neither shall they
leane it vnperfecte, but through
thy helpe shall they bring it to
good passe and effecte.

9 Turne thy face from my
sinnes,

An exposition

sinnes, and wipe away all my wickednesse.

Why lookest thou (Lorde)
by my sinnes? Why numberest
thou them? Why considerest
thou them so diligently? Doest
thou not knowe, that man is euen
as a flowre of the feeld? Why
doest thou not rather looke on the
face of Christ? Alas wretche
that I am, why see I thee angry
against me? I graunte I haue
sinned. Howbeit, for thy gentle-
nesse haue mercie on me. Turne
thy face fro my sinnes. Thy face
is nothing but thy knowledge,
turne away therefore thy know-
ledge,

upon the .51. Psalme,

ledge, from my sinnes: I meane
not that knowledge, where-
with thou seest and perceivest all
things: but that whereby thou
approonest, and disallowest all
things: whereby thou allowest
the acceptable workes of the
righteous, and condemnest the re-
prouable deedes of the wicked.
Knowe not my sinnes on that ma-
ner, that thou wouldest impute
them vnto me, and lay them to
my charge: but rather turne a-
way thy face from my sinnes,
that through thy mercie they may
be quenched. Looke (Lorde) on
the

An exposition

the creature whō thou hast made,
looke vpon thine owne image: for
A poore wretch haue put vpon me
the image of the diuell, (that is
sinne.) Turne away thy face from
the image of the diuell, and be not
angrie with me, and behold thine
owne image, that thou maist haue
mercy on me. O mercifull Lord,
remember that thou lookedst vpon
Zache, which did clime vp in-
to a wild figge tree to see thee, &
thou enteredst into his house: which
thou wouldest neuer haue done, if
thou haddest looked on the image
of the diuell, which he had put on
him: but because thou sawest thine
owne

upon the 51. Psalme.

thou image in him, thou haddest
compassion on him, and healedst
him. He promised to geue one
halfe of his goods to the poore, &
if he had falsly deceiued any man,
to restore it fourefolde, & he obtai-
ned mercie and health. Loe I be-
queath my selfe euen wholly vnto
thee, nothing reserued or kept
backe, & I promise to serue thee
for euer, with a pure heart, & will
fulfill my promise all the dayes of
my life. Wherefore then (Lorde)
doest thou not looke on me thine
image also? Why dost thou yet
consider my sinnes? Turne (I be-
seeche thee) thy face from my
sinnes,

An exposition

sinnes, and wipe away all my wickednesse . Wipe away all (I pray thee) that none remaine. For it is written, He that keepeth the whole lawe, and offendeth in one point, is guiltie in the whole, That is to say, hath deserved damnation, which is the paine of all sinnes, that leade vnto death. Put out therefore all my wickednesse, that none offend thee, which shoulde bring me to condemnation.

IO A pure hearte create in mee (O God,) and an vpright spirit make a newe within me.

For my hearte hath forsaken
mee,

Upon the 51. Psalme.

me, and goeth astray, utterly for-
getting his owne health. It is
wandered into straunge countries,
and followeth after vanities, and
the eyes thereof are in the utter-
most coastes of the worlde. I cal-
led it againe, but it answered
me not. It is gone, lost, and
solde vnder stime. What nowe
Lorde? What shall I say? A
pure heart create in me O God.
A humble heart, a courteous
heart, a peaceable heart, a gen-
tle heart, a deuoute hearte, such
an heart as will neither doe ano-
ther man hurte, neither aduenge
him selfe, when he is offended,
but

C.

An exposition

but rather doe good against euill;
and suche an heart, as will loue
thee aboue all thinges, whiche
will speake of thee, and thanke
thee, which will delight in Hym-
nes and spirituall songes, and be
wholy conuersant in heauenlie
thinges. Create this heart in
me (O God) create it of nothing,
that it may be of suche efficacie,
through grace, as nature is ab'e
to make it. This grace commeth
onely of thee into the soule,
through thy creation, it is
the beautie of a pure heart, it
draweth vnto it all vertue, and
expelleth all vice: therefore cre-
ate

upon the 51. Psalm

ste in me (O God) a pure heart,
through thy grace, and make a
newe and vpight spirite in my
bowelles. For thy spirite shall
leade me into a right way, which
shall purge me from all earthlie
affections, and shall lifte me vp
vnto heauenlie things. The lo-
uer, and the thing that is loued,
are both of one nature. He that
loueth bodily things, is world-
lie: but he that loueth spirituall
things, is spirituall. Geue me
a spirite, that I may loue thee, and
worship thee, the most high spi-
rite: For God is a spirite, and
they that worshippe him, must

E.ii, worshippe.

An exposition

worshippe him in the spirit, and
in veritie. Geue me therefore an
vpright spirite, not seeking his
owne praise and profite, but the
honour and glorie of God. Re-
new an vpright spirite within
me. Renew it: for my sinnes
haue quenched the first that thou
gauest me. Geue me now a new
spirite, that it may redresse that
thing which is inueterate and
olde. My soule is also a spirit,
and so made of thee, that of her
selfe she is right: for of her owne
nature she loueth thee aboue her
selfe, and desireth all thinges for
thy glorie, so that her owne natu-
rall

Upon the .51. Psalme.

all loue is right, for it commeth
of thee: but of her owne froward
will it is inueterate, old, and pol-
luted, causing her naturall loue to
decay. Make new therefore this
spirit, and this loue, through thy
grace, that it may walke in the
right way, according to his na-
ture: renew it (I say) that it
may euer inflame me with hea-
uently loue, that it may euer cause
me to sigh vnto thee, to embrace
thee continually, and neuer to
forsake thee.

II Cast me not away from
thy face: and thy holie Ghost
take not from me.

C.iii. Beholde,

An exposition

Beholde, (Lorde) I stande
befoze thy face, that I may finde
mercie, I stande befoze thy be-
nigne goodnesse, looking foz thy
fauourable answere, cast me
not away confounded from thy
face. Who came euer (Lorde)
vnto thee, and went away con-
founded? Who euer desired thy
fauoure, and went without it?
Surely thou passest in thine a-
boundant pitie, both the deser-
uinges, and also the desires of
them that pray vnto thee: foz
thou geuest more than men can
desire, yea, oꝝ vnderstande when
they haue it. It was neuer heard,
that

upon the. 51. Psalmes

that thou diddest cast away from
thy face any man that euer came
vnto thee. Shall I (O Lorde)
be the first then that shalbe cast
away from thy face, and bitterly
confounded? Wilt thou beginne
at me, to confounde them that
come vnto thee? Wilt thou ne-
uermore haue mercie and com-
passion? God forbid. The wo-
man of Chanaan followed thee:
she cried, & made a pious noise,
she moued thy Disciples to com-
passion, and thou heldest thy
peace, she continued knocking,
she worshipped thee, and saide:
Lorde helpe me: Neither yet

An exposition

Wouldest thou answere . Thy
disciples entreated for her , say-
ing , Let her goe , for she crieth
after vs . But what was thine
answere (Lorde) I pray thee :
What diddest thou answere :
Forsooth , that she did weepe in
vaine , and labour for nought : for
thou sayedst , that Thou wast not
sent , but vnto the sheepe that
were perished of the house of
Israel . What shoulde this wo-
man doe , when she hearde these
woordes : Verily euen despaire,
as concerning the grace that she
required : and yet despaired she
not , but trusting in thy mercie ,
prayed

upon the 51. Psalme.

played yet againe, saying: Lorde
helpe me. Unto whose impo-
tunitie (Lorde) thou aunswear-
est, It is not good to take the
childrens bread, and cast it vn-
to houndes. As though thou
shouldest haue geuen her a full
answeare, and sayed, Departe
from me, you Chanaanites are
dogges, you are Idolaters: the
precious giftes of heauenlie fa-
uour pertaine not vnto you, I
oughte not to take them away
from the Iewes, which worship
the true and liuing God, and to
geue them to such dogges as ye
are, which worshippe idols, and

E. v.

diuelles.

An exposition

diuelles. What shalt thou now
doe, thou woman of Chanaan?
Thou mayest be ashamed, and
get thee away: for the Lorde is
not angrie with thee alone, but
also thy whole nation. O Lorde
God, who woulde not haue bene
confounded, and haue peaked a-
way at these woordes: Who
woulde not haue mumbled and
grudged against thee: Who
woulde not haue iudged thee to be
cruell: And yet did this woman
continue still in prayer. She cast
not away her confidence, she tooke
not these woordes heauily, she
was not angrie, but she humbled
her

upon the 51. Psalme.

her selfe the more, and aboade
still in her petition, and saide
with good affiaunce: It is trueth
Lorde that thou saiest, but I aske
no bread, I aske not the fauour
that the children shoulde haue: I
am a little whelp, and desire the
crumbes which fall from the chil-
drens table. Let them flourish,
and abounde with miracles and
other gracions fauours: but
let not me be destitute of this
crumbe of grace, that my daugh-
ter may be deliuered from the
seends possession: for the whelps
doe eate of the crumbes which
fall from their maisters table.
Beholde,

An exposition

Beholde, what faith, what trust,
and what humilitie was in this
woman. Therefore, thou being
not displeased with her importu-
nate instance, but reioycing in
her excellent constancie, diddest
say, O woman, greate is thy
faith, be it vnto thee as thou
wilt. Why are these thinges
written Lorde God: That wee
may learne to trust in thee, that
we may humbly and deuoutly con-
tinue in prayer: for thou wilt
geue it, if men be greedie. But
the kingdome of heauen suffe-
reth violence, & they that make
violence vnto it, catche it. For
what

upon the 51. Psalme.

what thinges so euer are writ-
ten, are written for our lear-
ning, that through patience
and comfort of the scriptures,
we may haue hope. Cast me not
therefore (Lorde) from thy face,
which stande weeping and way-
ling day & night before thy face,
not that thou shouldest deliuer me
from the bodily oppression of vi-
uelles, but that thou wouldest de-
liuer my soule from his spirituall
power and dominion. Let me
not be ashamed (O sweete Iesu:)
for in thee onely haue I trusted.
I haue no health nor comfort but
in thee (O Lorde;) for all haue
forsaken

An exposition.

Forlaken me : euen my brethren
and children haue cast me off, and
mine owne bowelles abhorre me.
I haue none other helper but one
by thee. Cast me not therefore
away from thy face, and take
not thy holy spirit from me.
There is no man that can say,
Iesus is the Lorde, but by the
holy Ghost. Therefore I call
vpon thee, Lorde Iesu, and that
doe I in the holie Ghost. If I be
sorie for my sinnes, which are
passed, if I aske forgivenessse,
this doe I verily by the holie
Ghost. Therefore, I beseeche
thee, take thou not from me thy
holy

upon the 51. Psalme,

help Ghost, but graunt that it
may abide with me, and labour
with me: For we wote not what
to desire, as we ought. But the
spirit helpeth our infirmities,
and maketh vs to pray with
such sorowful groninges as can
not be expressed with tongue.
Therefore, take not away this
thy holy spirit from me, that he
may teach me to pray, and helpe
me in my labour, and may cause
me to continue in prayers and
teares, that at the length I may
finde fauour before thy face, and
may serue thee all the dayes of
my life.

12. Make

An exposition

12. Make me againe to re-
ioyce in thy sauing health, and
strengthen me with a principall
spirit.

It is a greate thing that I
desire, (O Lord:) howbeit,
seeing thou art God, great Lord,
and king ouer all gods, he doeth
thee inturie, which asketh small
thinges of thee. All transitorie
and corruptible thinges are but
small in thy sight: but spirituall
and everlasting thinges are great
and pretious. Take away the
spirite and soule from the bodie,
and what remaineth, but meste
pyle dongue, dust, and a vaine
shadowe?

upon the. 51. Psalme

shadowe: As therefore the difference is great betweene the bodie and his shadowe: so may I conclude, that he whiche asketh bodily thinges, asketh but vaine trifles: but he that desireth spiritual thinges, doeth desire greater thinges, but specially he, that desireth thy sauing health.

What is thy sauing health, but Iesus thy Sonne, who is verie G D D, and everlasting life: Why shall I not then aske of thee this my Saviour, seeing thou art a mightie, and a most liberall father, which gavest him vnto the death of the crosse for me: Now,
F. lity

An exposition

sith thou hast so offered him for
mee, why shoulde I be ashamed
to aske him of thee? It is a great
and a noble present, neither am
I worthe to haue suche a gifte:
howbeit, it becommeth thy libe-
ralitie to geue such noble giftes.
For this therefore thine vnsp-
keable gentlenesse, I dare pre-
sume to come boldly vnto thee,
and to desire thy sauing health,
in whom I mighte fully re-
ioyce. For, If of his carnall
father, any sonne asketh fishe,
will he reache him a Ser-
pent? And if he aske an egge,
will he geue him a Scorpion?
Or

upon the 51. Psalme.

Or if he aske bread, will he
geue him a stone? Nowe, if
carnall fathers beeing euill, and
sinners, will geue vnto their
children good giftes, (whiche
they haue receiued of thee:)
howe muche more thou hea-
uenlie Father, which of thine
owne substaunce art good,
wilt geue a good spirite to
them that desire it of thee? Be-
holde thy sonne which is returned
from a farre countrie, sorowing
and repenting, asketh of thee fish
of faith: soz as the fish lieth secret
vnder the water, euen so is Faith
of such thinges as are not seene

J.ii.

Pe.

An exposition

He asketh (I say) true faith, that
he may reloyce in thy sauing
health. Wilt thou reache him a
serpent? Wilt thou geue him the
benome of vnfaithfulnesse, whi-
che proceedeth from the olde and
crooked serpent the diuell? I
desire of thee (O Lord) the egge
of hope, that euen as out of an
egge we hope for a chicken: so
throughe hope, that thou wilt
graunt me to come vnto the sight
of thy sauing health, that out of
my hope may come this whole-
some sight. And as the chicken
commeth out of the egge: so I de-
sire the egge of hope, that my
soule

upon the. 51. Psalmes

soule through hope being flattered
in this vale of teares , may re-
ioyce in thy sauing health. Wilt
thou geue me the scorpion of
desperation ? That as a scorpio
on hath poyson in the ende of her
taile : so I, in the last ende of my
life, shoulde reserue sinne, deligh-
ting my selfe therein , and taking
my pleasure in the intisementes
of this worlde, which seeme beau-
tifull and flattering , euen as a
scorpion doeth in the face . I
desire of thee (O Lorde,) the
bread of Chzistes charitie, by the
which he doeth communicate him-
selfe (euen as bread) vnto all men.

An exposition

That I may euer reioyce in thy
sauing health. Wilt thou geue
me a stone, that is to say, hard-
nesse of heart? **G D D** forbidde.
Why shall I then mistrust to de-
sire and obtaine great thinges of
thee (**O** **Lorde**.) seeing thou stir-
rest me vp, and biddest me aske,
and knocke, euen till I seeme
importunate? And what thing
can I aske, which thou shalt bee
better content withall, or else
that shoulde be more wholesome
to mee, than that thou shouldest
make me reioyce in thy sonne my
sauing health. Nowe haue I
tasted howe sweete the **Lorde** is,
howe

upon the .51. Psalm.

howe easie and pleasaunt his
burthen is. I remembred what
peace and tranquillitie of minde
I was in, when I ioyed in
GOD, and reioyced in Christ
my Lorde and Saviour. There-
fore am I now in more sor-
rowe, for I knowe what good-
nesse and commoditie I haue
losse, therefore will I crie more
importunately. Make me againe
to reioyce in thy sauing health.
Restore me againe the thing
whiche my sinnes haue losse.
Restore me that which throughe
my faulce is perished in me.

F. iiii.

Restore

An exposition

Restore me (I beseech thee, for
his sake, that euer is on thy right
hande, and maketh intercession
for vs,)thy gracious fauour, that
I may perceiue, that through him
thou art pacified towards me,
that it may be as a seale vnto my
hearte, that I may say with the
Apostle Saint Paule, Galat.
2. I am crucified with Christ:
I liue verily, yet now not I, but
Christ liueth in me . But be-
cause my faultie is greate,
strengthen me with a principall
spirit, that no troubles or afflictions
may separat me from Christ,
that no feare may cause me to de-
nie

upon the 51. Psalme.

me thee, and that no paines may
make me slide from thee. My
strength is not sufficient to resist
and fight with that olde serpent,
and to preuaile against him. Peter
hath taught me how great our
infirmities is, he saw thee with his
beuillie eyes (Lorde Iesu,) and
was most familiarly conuersant
with thee, he tasted of thy glorie
in the mountaine, when thou wast
transfigured, he heard thy fathers
voice, he sawe thy manifold and
wonderous woorkes: yea, and
through thy power he wroughte
many miracles. He walked on
his feet upon the waters, and

F. b.

heard

An exposition

hearde daily thy mightie and
sweete wordes, he thought him
selfe moſte feruent and hotte in
faith, and ſayed, that he was
readie to goe with thee both into
priſon, and vnto verie death.
And when thou toldeſt him, that
he ſhoulde denie thee, he belee-
ued thee not: he truſted in his
owne ſtrength, and truſted more
vnto him ſelfe, being but a man,
than vnto thee, being verie God.
But when the handmaid caſt out
theſe wordes, and ſayed vnto him,
Thou art of the ſame compa-
nie: he was afraide by and by,
and denied it. There came an-
other

upon the 31. Psalme.

other maner, and sayed : Surely thou art of the flocke : And he denied it againe. He coulde not stande before the women, howe shoulde he then stande before Kings, and Tyrantes : And when he was yet once more enquired of the standers by, and was accused to be one of thy Disciples, he began to curse, and to sweare, that he knewe thee not.

What saied he thinke you : I suppose that he sware by God, and by the lawe of Moses, that he knewe thee not, adding suche wordes of the flethe:

Thinke

An exposition

Thinke you that I am a disciple
of this Samaritane, which de-
ceiveth the people, which is in-
spired with the diuel, & destroy-
eth our law? I am the disciple of
Moses, & knowe not whence
this fellowe is. Blessed be God,
that they ceased inquiring any
further, for else would he neuer
haue ceased denying thee, so that
a thousand interrogations would
haue made a thousand flatte nega-
tions: yea, a thousand curses and
perjuries: yet were these interro-
gations but words. What would
he haue done (I pray thee) if they
had scourged him, and buffeted
him

upon the. 51. Psalme.

him well: Truly he would haue
sought and proued all meanes,
of denying, forswearing, cursing,
and blaspheming, vntill that he
had escaped their handes. But
thou (most meeke Lorde) lookedst
backe vpon him, and by and by
he acknowledged his offence.
Neither durst he yet leape into
the midst of them, and confesse
thee to be the sonne of God: for he
was not yet strengthened with
power from aboue, so that with-
out doubt he would haue denied
thee againe, if he had seene any
ieopardie at hande. Therefore,
as it was most meete for him, he
went

An exposition

went forth, and wept bitterly.
But thou, after thy resurrection,
appearedst vnto him, and
comfortedst him, and yet hid he
himselfe for feare of the Jewes.
He sawe thee gloriously ascen-
ding into Heauen, and was
strengthened by the sight, and
comforted of Angels, and yet
durst he not goe abroad: for he
had learned by experience, to
knowe his owne fragilitie, and
had proued his weakenesse.
Therefore did he carrie and
wayte for the holie Ghost, whi-
che was promised. When he
was come, and had filled pe-
ters

upon the 51. Psalme.

ters hearte with grace , then
stepte he forth, then began he
to speake , and then with greate
power and signes bare he wit-
nesse of thy resurrection . Then
feared he neither the highe
Priests, neither yet Kinges, but
reioyced in tribulations , and
receined the crosse with all ioy
and gladnesse . Therefore
strengthen me (Lorde) with
a principall spirite , that I may
continually reioyce in thy sa-
uing health , or else can I not
beare so many assaultes preua-
ling against me . The fleshe coue-
teth contrarie to the spirite.
The

An exposition

The worlde assaileth me on eue-
rie side. The diuell sleepeeth not.
Deue me the strength of thy spi-
rite, that there may fall by my side
a thousand, and by my right hand
tenne thousands: that I may both
constantly and Christianly beare
witness of thy faith. For, if Pe-
ter, whom thou enduedst with so
manie notable giftes, did fall so
wretchedly: what shoulde I doe
(Lord) which haue neither seene
thy naturall p[re]sence, neither
haue tasted of thy glorie in the
mounteine, neither haue seene thy
gratious miracles: Yea, and
scarcely perceiued thy maruel-
lous

opening 1. Psalm.

into temptation, and never hearing
the power, but have bene ever sub-
ject under sinne: Therefore,
strengthen me with a principall
spirit, that I may persevere in thy
service, and give my life for thy
sake. In subjection, and obedience
unto thee. I will instruct the wic-
ked, what they may knowe thy
wayes, and the ungodlie shall be
converted unto thee. I will direct
the Meane wayes (Lorde) unto
thy habitation, if I go aboute to
teach the ungodlie thy wayes:
for I desire not to teach, as I
am unlearned, and wicked, un-
godlie, and under the bondage of
sinne.

Hinder but if thou make me againe
 to reioyce in thy saving health, if
 thou strengthen me with a princi-
 pall spirit, & if also thou set me
 free, then shall I reach the ingo-
 lie thy waies. Neither is this
 hard unto thee, whiche of verie
 stones canst raise by children un-
 to Abraham, neither can my sine
 be an impediment to thee, if thou
 wilt doe this: but rather where
 stone aboundeth, there aboundeth
 grace. Paule yet breathing out
 threatenings and slaughter against
 the Disciples of the Lord, recei-
 ved commission, that if he founde
 any whether they were men, or
 women,

upon the 51. Psalme.

men, which followed thee, & professed thy faith, he shoulde bring them prisoners to Hierusalem. And forth was he going, like a madde harte, and as a raving wolfe, raunging abroad to ravish and kill thy sheepe. But whyles he was yet in his toyne, even in the heat of his persecutio, and in actuall doing of his sinne: whyles he was persecuting thee, and would haue slaine thy chosen, hauing no maner of preparatiue unto grace, neither yet knowledge of his sinne, when with his heart and will he was thine adversary, blasphemed, & cursed thee:

G. li.

Beholde,

An exposition

Beholde, the voyce of thy mercifull pitie vnto him, saying, Saule, Saule, why persecutest thou me? By the which voyce he was immediately both laide along, and raised vp: he was layed along, and ouerthrowen, as concerning his bodie: but he was raised vp with the minde. Thou raisedst him vp that was in darke ignorance, and powrest thy glorious light into those eyes, which were oppressed with blind sleepe, thou shewedst him thy favourable face, and enduedst him with thy gracious mercie. Then was he raised, as it had bene
from

upon the 51. Psalm.

from death, he opened his eyes,
he sawe thee, and sayed: Lorde,
what wilt thou that I doe? And
after diddest thou send a sheepe to
this wolfe: for thou commaun-
dest Ananias to goe unto him:
and then was he baptised, and
anon was he replenished with
the holy Ghost, and was made
a chosen vessel, to beare thy name
before Kinges, nations, and the
children of Israel. And without
delay he entred into the Syna-
gogues, and preached thy name
loudly, affirming that thou art
Christ: he disputed, preuayled,
and confounded the Jewes. Be-

hold,

G.iii.

holde,

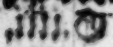
An exposition

holde (Lord,) even streight of a
persecutour, thou madest him a
preacher, and sucbe a preacher,
that laboured more than all the o-
ther Apostles. O how great is thy
power: If thou wilt of a wicked
man, make a righteous: or of a
persecutor a preacher: who shall
denie thee: who shall resist
thee: who may say unto thee,
Why dost thou so: All thinges
that thou wouldest haue, thou
madest, in Heauen, and in Earth,
in the Sea, and in all bottom-
lesse deepes. Therefore impute it
not to arrogancie, if I couet thy
ough thy power, and not mine
owne

Open the 51. Psalme.

that he teacheth the wicked thy wayes
not for I hadine; that I can offer
nothing, which can be so accepti-
table in thy goodly sight. This is
the most pleasaunt sacrifice; and
also for my singular profit. When
of thou change me into another
man; then wilt thou teach the
wicked thy wayes; not the wayes
of Plato, and Aristotle; not
the intricate and subtle pro-
positions of man's wit; not the
instructions of Philosophie;
not the painted wordes and
braine coloured of the Rhetor-
icians; not worldly matters
and policies; not unprofitfull
wayes

An exposition

wayes of badine; not wayes that
leade men into death. But thy
wayes will I teache them, and
thy preceptes, which leade vnto
life: neither will I teache them
only one way, but many wayes:
for many are thy commaunde-
mentes: howbeit, all these way-
es doe come in one, that is to say,
in loue and charitie, which doeth
so quicke and knete the faithfull
hearts, that they haue one minde,
and one will in God. Or else may
we vnderstande, by thy manie
wayes, the diuerse manner of li-
uing, wherein euery man walketh
according to his vocation: Some
single, some  married,

upon the 41. Psalm.

marriage: some: young chaste vir-
ginities, some: virgins; and
so forth. These walke after de-
serts wayes; into their heauenlie
inheritance; every man choosing
one, in the which he may best sub-
due his rebellious members.
Thus wilt I teache the wicked
thy wayes, according to their ca-
pacity and condition. And the
ungodlie shalbe conuerted into
thee; for I will preach vnto them;
not my telle; but Christ crucifi-
ed: and they shalbe conuerted,
not vnto my praise: but vnto thee,
giving thee all honor and praise
they shall leave their own wayes,
could

An exposition

and come unto shine; that they
may walk in them, and so conse-
quently attaine unto thee.

14 Deliver me from blood
(O God,) the GOD of my
health, and my tongue shall ex-
alt thy righteousness.

I am filled in much blood,
and from the depth of it shall
I cry to thee O Lorde, hearken
unto my voyce. Tarry not (Lorde)
for I am even at the verie point
of death. This blood that I speak
of, are my sinnes: for as the bo-
dily life consisteth in the blood: e-
ven so is the life of a sinner in
his sinne. Washing out the
blood,

upon the 51. Psalm.

blood, and the heart dieth: poyson
out the sinne, acknowledging it
unto GOD, and the sinner di-
eth, and is made righteous. Nei-
ther am I wrapped in blood, but
overwhelmed and drowned in
bloude: full streames of blood
doe vntie me unto Hell, helpe
me (Lord,) lesste I perishe. O
God which governeest all things,
which onely canst deliuer me, in
whose hande is the spirite of
life, ridde and purge me from
this bloude. Deliuer me from
bloude (O GOD) the author
of my health, God in whom
onely consisteth my salvation.
Deliuer

.. *An exposition*

Deliver me (Lorde) as thou deliveredst Noe, from the waters of the flood. Deliver me, as thou deliveredst Lot, from the fire of Sodom. Deliver me, as thou deliveredst the children of Israel, from the depth of the redde sea. Deliver me, as thou deliveredst Jonas, from the bellie of the whale. Deliver me, as thou deliveredst the three children, from the furnace of burning fire. Deliver me, as thou deliveredst Peter, from the perill of the Sea. Deliver me, as thou deliveredst Paul, from the depth of the Sea. Deliver me, as thou hast delivered
re

upon the 57. Psalme.

red infinite sinners, from the power of death, and from the gates of hell. Then shall my tongue triumph in thy righteousness, that is, for thy righteousness, which I shall see and perceive in me, through thy gracious favour. For thy righteousness (as the Apostle saith, Romanes . 3.) cometh by faith of Iesus Christe, vnto all, and vpon all them that beleue in him. Then shall my tongue triumph in praysing this thy righteousness, commending thy favour, magnifying thy pitie, & acknowledging my sinnes that thy mercie may be declared in

An exposition

hime, which wouldest vouchsafe
to iustifie suche a greate sinner,
and that all men may knowe, that
thou sauest them, which trust in
thee, and deliverest them from
extreme anguish and aduersitie
(O Lorde our God.)

15 Lorde open thou my
lipps, and then my mouth shall
shewe forth thy praise.

Thy praise is a great thing
(O Lorde:) for it proceedeth
out of thy fountaine, whereof no
sinner drinketh. It is no glori-
ous praise that commeth of a sin-
ners mouth. Deliver me there-
fore from bloude (O Lorde,) the
God

Open the. 91. Psalme.

End of my healeth, and my tongue
shall magnifie thy righteousness.
Then shalt thou I praye open my
lippes, and my mouth shall shewe
forth thy praise. For thou hast
the keye of David, which shut-
test and no man openeth: and
openest, and no man shutteth.
Therefore open thou my lippes,
as thou openedst the mouthes of
infantes, and suckelinges, out of
whose mouthes thou hast stabi-
lished thy praise. These truely were
thy Prophetes, Apostles, & other
Saintes, which have praised thee
in a single & pure heart & mouth: &
not the Philosophers & Orators,
which

301. *An exposition*

which haue sayed, We will magnifie our tongue, Our lippes be in our owne power, Who is our God? They opened their owne mouthes, and thou openedst them not, neither yet stablishedst thy waye out of their mouthes. Thy infants (Lorde) prayled thee, and despised themselves: The philosophers wente aboute to praise themselves, and magnifie their owne name. Thy such-tynges extolles thy fame and glorie, whiche they knewe thraughe beuennite fauour: The philosophers knowinge thes onely by naturall creatures, coulde neuer perfectly

upon the 51. Psalme.

perfectly expresse thy renoume,
Thy Saintes magnified thee
with their hearte, mouth, and
good workes: The Philosophers
only with words, & their own sub-
tile imaginations. Thy children
haue spread thy glorie through-
out all the worlde: The Philoso-
phers haue instructed but a few
of their owne adherentes. Thy
friendes, with spreading thy glo-
rie, haue conuerted innumerable
men from sinne vnto vertue, and
from miserie vnto true felicitie:
The Philosophers neither knew
true vertue, neither yet true feli-
citie. Thy welbeloued haue prea-
ched

An exposition

shew openly thy bountifull gentleness & mercifull fauour, which thou shewedst in thy deere sonne vnto all the world : but the philosophers coulde neuer attaine to knowe it . Therefore, out of the mouth of infantes and sucklings hast thou stablished thy praise : for it hath euer pleased thee to exalt the humble, and to bring lowe the proud. Now, seeing thou doest euer resist the proude, geue me true humilitie, that thou maist stablish thy praise by my mouth . Geue me a childe's heartie : For, except I turne backe, and become as a
childe,

upon the 51. Psalm.

childe, I can not enter into the
kingdome of heauen. Make me
as one of the infantes, or sucke-
lings, that I may euer hang on
the teates of thy wisdome: for
thy teates are better than wine,
and thy wisdome better than all
riches: so that nothing can be
compared vnto it, for it is to men
an infinite treasure: and they that
vse it, are made partakers of the
friendship of God. Therefore, if
thou makest me a childe, then
shalt thou stablish thy praise in
my mouth: for then shalt thou
open my lippes, and my mouth
shall shewe forth thy praise.
H ii. and

An exposition

and shall perfectly declare it, even
as thou hast published it by the
mouth of thine infants, and sucke-
lings.

16. If thou hadst desired sacri-
fices, I had surely offered them;
but thou delightest not in
burnt sacrifices,

My mouth (Lorde) shall shew
forth thy glorious fame. For I
knowe, that this thing is moſte
acceptable to thee, ſith thou ſay-
eſt by the Prophet, *Psalm*. 49.
The sacrifice of praise shall glo-
rifie me, and by that meanes
shall I be entised to shewe him
my ſaving health. Therefore
will

upon the 51. Psalme.

And thou offer praise unto thee,
and the praise of infants and
sucklings, for my names. And
now shall I offer for my names: as
thou sayest, thou art a sacrifice. For
it thou haddest desired sacrifice,
I had surely offered them: but
thou delightedst not in burnt sa-
crifices. Canst thou be pacified
with the blood of Calves or Go-
ats? Wilt thou eat the flesh of
Bulles? or make the bloud of
Goats? Either wilt thou de-
sire Golde, which possessest Hea-
uen and Earth? Either wilt
thou that I sacrifice my bodie un-
to thee, whiche desirest not the
51. Psalme. P. iii. death

An exposition

death of a sinner, but rather that
he were conuerted and liue: Re-
uerbelesse, I will chasten my
flesh in a measure, that (through
thy grace) it may be subdued vnto
reason, and obey it: for in this
pointe also, if I passe measure,
and bring my bodie so lowe, that
it is vnapt to serue my neigh-
bour, and to do that office which
is appointed me of God, it shalbe
imputed vnto me for sinne. Let
your seruing of God be reason-
nable, saith the Apostle, Ro-
mans 12. And thou haste saide
also by the prophete, I require
mercie, & not sacrifice. Dlee. 6.
Therefore

upon the. 51. Psalme.

Therefore shall my mouth shew
forth thy praise: For this obla-
tion doeth honour thee, and the
way is the way unto thy saving
health. My heart is readie (O
GOD) my hearte is readie. It
is readie, through thy grace, to
doe all thinges, which are plea-
sant unto thee: this one thing
haue I founde most acceptable to
thee, that will I offer to thee, that
shall euer be in my heart, on that
shall my lippes euer be harping.
If thou haddest desired a bo-
dily sacrifice, I would surely haue
geuen it thee, for my heart is rea-
die (through thy grace) to fulfill
thy

An exposition

thy will: but in suche burnt sacrifice hast thou no delight. Thou madest the bodie for the spirit, therefore seekest thou spiritmall thinges, and not bodilie: for thou sayest in a certaine place: **Proverbes. 14.** My sonne geue thine heart vnto me. This is the hearte that pleaseth thee. Let vs offer vnto thee an heart, repenting with sorowe of our sinnes, and inflamed with the loue of heauenlie thinges, and then wilt thou desire no more: for with suche a sacrifice wilt thou be content.

17 A sacrifice to God, is a broken

upon the 51. Psalme.

broken spirit, & a contrite and
humble heart thou shalt not
despise (O God.)

A broken spirit, and not bro-
ken flesh pleaseth thee (O Lord.)
for the flesh is broken and vexed,
because he hath not the carnall
things that he desireth, or else he
leth in him selfe suche thinges as
he hateth. But the spirit is bro-
ken and inquieted for his faulte,
because he hath offended against
God whom he loueth. He sor-
roweth, that he hath sinned against
his maker and redeemer, that
he hath despised his blood, that he
hath not regarded such a good and

P. v.

louing

An exposition

loving father. This broken and
sorrowing spirit, is vnto thee a sa-
crifice of most sweete saour,
which notwithstanding hath his
confection of most bitter spices,
even of the remembraunce of our
sinnes: For whiles our sinnes are
gathered together, into the mor-
tar of the heart, beaten with the
pestle of compunction, made into
powder of repentaunce, & watered
with teares: thereof is made an
ointment and sacrifice most sweet,
which redolent offering thou wilt
not despise, namely, a contrite &
humble hearte. Therefore, he
that breaketh his stonie hearte,
which

Open the 51. Psalm.

Wise to make warde with the
stone of time, that he may thereof
prepare an oymment of repen-
tance, in abundance of teares,
not despairing of the multitude
and greatnesse of his sinnes,
but humbly offering this sacrifice
unto thee, he shall in no wise be
despised of thee. For a broken,
and an humble hearte, thou
wilt not despise (O God.) Ma-
rie Magdalene, whiche was a
notable sinner, made such an oym-
ment, and put it in the Alabaster
boxe of her hearte, she feared not
to enter into the Pharisees house,
she humbled her selfe flat before
the

Thy feete, she was not ashamed to
keepe at meale time, she coulde
not speake for inward sorrowe,
but her heart melted into teares,
with the which she washed thy
feete: she wiped them with her
haire, and ointed them with oyme-
ment, & ceased not kissing them.

Who ever sawe such another
thing? Yea, who hath ever heard
of a thing like unto this? Surely
thy sacrifice pleased thee well,
and was so acceptable, that thou
preferredst it above the Pharise
which in his own sight was righ-
teous. Luke. 7. For it may be
gathered by thy wordes, that
there

open the 51. Psalme.

there was so much difference be-
tweene the righteousnesse of Da-
uid, and the Pharisee, as there is
difference betweene these two thin-
ges: namely, to wash the feet
with water, & to wash them with
teares to kisse one on the face, and
not to cease to kisse the feet: to
anoint the head with oyle, & to
anoint the feet with moste
precious ointment: yea, much
more excelled he the Pharisee:
for he neither gaue thee water,
kisse, nor oyle. O great is thy
power (Lord) great is thy might,
which declareth it selfe moste
bountifully, in sparing sinners, &
hauing

..... *An exposition*

hauing compassiō on them. Now
see I well, that a contrite & meke
hearte thou wilt not despise (O
Lorde :) and therefore endeuour
I my selfe to offer suche an hearte
vnto thee . Neither is it enough
that I say so outwardly: for thou
art a God, which searchest our
Heartes and reines . Accepte
therefore this my sacrifice : and if
it be vnperfect , amend thou the
defaule, which onely art of power
so to doe: that it may be a burnt
sacrifice, wholy inflamed with
the heat of thy comfortable cha-
ritie, that it may be acceptable
vnto thee, or at the least, that thou
despise

upon the 51. Psalme.

despise it not: for if thou despise
it not, I knowe well, that I shall
finde fauour before thee, and then
shall none of thy Saintes, either
in Heauen, or in Earth, despise
me.

18 Deale gently of thy fauou-
rable bencuolence with Sion,
that the walles of Hierusalem
may be built againe.

Because it is written, Vn-
to the holy man thou shalt be
holy, & with the innocent shalt
thou deale innocently: with
the pure and chosē shalt thou
doe purely, and with the wicked
shalt thou play ouerthwartly,
I am

An exposition

I am verie desirous that all men
were saued, and that they should
come vnto the knowledge of the
trueth. Which thing were ve-
rie necessarie for them, and also
for my profite. For by their pray-
ers, exhortations, and examples,
I might rise from this filthie
sinne, and be prouoked daily to
proceede vnto better. I beseech
thee therefore (O Lorde,) al-
though I be a sinner, that thou
of thy fauourable beneuolence
wouldest deale gently with Si-
on, that the walles of Hierusa-
lem may be built againe. Sion
is thy Church. For Sion, by in-
ter-

upon the 51. Psalme.

interpretation, signifieth an high
hill, or a place where a mā may see
farre about him. And euen so thy
Churche, through the grace of
the holy Ghost, beholdeth a farre
off the glorie of God, according
to the capacitie of this life. And
therefore said S. Paule, All we
with an vncouered face, behol-
ding, as in a glasse, the glorie of
the Lorde, after the same image
are transformed from glorie
to glorie, as by the spirite of
the Lorde. Lorde God, howe
small is thy Churche at this day?
Almost the whole worlde is fal-
len from thee, there are many
I. mo

An exposition

two miscreantes, than Christi-
ans: and yet among the Christi-
ans, how many are there that for
ake worldly thinges, and seeke
the glorie of the Lorde: Surely,
ye shall finde fewe, in comparison
of them which are addicted to
worldlie thinges, whose God is
their bellie, and glorie to their
shame and confusion. Deale
gently, Lorde, of thy fauourable
beneuolence, with Sion, that it
may be increased, both in multi-
tude, and in good liuing. Behold
from heauen, & deale gently, as
thou art wont to do, that thou wilt
send amōg vs the fire of charitie,
which

upon the. 51. Psalme.

which may consume all our sinnes.
Deale (Lorde) according to thy
favourable beneuolence, & doe not
with vs after our deservings, nei-
ther controll vs in iudgement, but
chasten vs in mercie. Thou art
our Lorde, our Father, & Redee-
mer. Thou art our hope, & euer-
lasting helth. Euery man desireth
goodnelle of thee. If thou geue it
them, then shall they gather it: if
thou open thy handes, all shalbe
filled with plentie. When thou
turnest away thy face, then are
they astonied. When thou ga-
therest in their breath, then are
they dead, and returne into earth.

I. ii. Againe,

An exposition

Againe, when thou breatheſt on
them, they are created againe:
and thus reneweſt thou the face
of the Earth. Lorde, I pray thee,
what profite is there in the dam-
nation of ſo many thouſand men?
Hell is full, and thy Church dai-
ly decreaſeth. Arise (Lorde,)
why ſleepeſt thou ſo long? Arise,
and deferre not unto the ende.
Deale gently of thy fauourable
beneuolence with Sion, that the
walles of Hieruſalem may be
builded againe. What is Hieru-
ſalem, (which by interpretation
ſignifieth the viſion of peace) but
the holie congregation, and citie
of

upon the. 51. Psalme.

of the blessed: which is our mother: Her walles were decayed, when Lucifer, with his Angels, fell, into whose place the righteous are receiued. Deale therefore gently (O Lorde) with Sion, that the number of thy chosen may shortly be fulfilled, and that the walles of Hierusalem may be edified, and finished with new stones, whiche shall euer praise thee, and endure euerslingly.

19 Then shalt thou accepte the sacrifice of righteousness, oblations, and burnt offerings, then shall they lay vpon

I.iii.

thine

An exposition

thine altar fatte Calues,

When thou hast dealt gently, of
thy fauourable will & beneuolence
with Sion, then shalt thou accept
the sacrifice of righteousness: for
thou shalt consume it with the bur-
ning fire of thy loue and charitie.
And so acceptedst thou the sacri-
fices of Moses, and Helias. And
then acceptest thou the sacrifices
of righteousness, when thou fat-
tenest (with thy grace) the soules
which endeuoure themselves to
liue righteously. What profi-
teth to offer sacrifices vnto thee,
when thou acceptest them not:
O Lord, howe many sacri-
fices

upon the 51. Psalme.

fires offer wee nowe adayes,
whiche are not pleasaunt vnto
thee, but rather abhominable?
For we offer not the sacrifices of
righteousnesse, but our owne ce-
rimonies: and therefore are they
not accepted nor regarded of thee.
Where is nowe the glorie of the
Apostles? Where is the valiaunt
perseuerance of martyrs? Where
is the fruit of Preachers? Where
is that holy simplicitie of Here-
mits, whiche vled to liue so-
litarly? Where are the vertues
and woorkes of true Christians,
which were in olde time? Then
shalt thou accept their sacrifices,

A. iiii.

when

An exposition

When thou shalt decke and garnishe them with thy grace and vertue.

Also, if thou deale gently, of thy fauourable beneuolence with **Si-**
on, then shalt thou delight in sacrifices of righteousness. For the people shall begin to liue well, to keepe thy commaundementes, and to deale iudly: and so shall thy people be endued with thy benefites, and blessings. Then shall the oblations of the **Priestes**, and of the **Clergie**, be acceptable vnto thee: for they shall forsake their carnall affection, and endeavour themselves vnto a more perfecte
life,

upon the 51. Psalme.

life, and so the oyntement of thy
blessing shall descend vpon their
heades. Then shall the burnt of-
ferings of good men be pleasaunt
vnto thee: for they shall cast out
all vniuersitie sluggishnesse, and false
confidence, and bee wholly infla-
med, and made perfect, with the
burning fire of Gods loue. Then
shall the Bishoppes, and Prea-
chers, lay Calues vpon thine al-
tar: for after they are consum-
mate & made perfect in all kinde
of vertues, replenished with thy
holy spirit, and indued with true
Christianitie, they shall not feare
to geue their liues for their shepe.

A.v,

What

An exposition

What is thine altar (sweete Iesu.) but the crosse wherevppon thou wast offered: What signifieth a wanton calfe, but our bodie: Therefore, then shall they lay calves vppon thine altar, when they shall offer their owne bodies vppon the crosse, that is, when they shall prepare their bodies to suffer all afflictions, yea, euen berrie death, for thy names sake. Then shall thy Church flourish, and enlage her coasts. Then shall thy praise be noysed from the last ende of the worlde. Then shall ioy and gladnesse fulfill the whole worlde. Then shall the Saintes reioyce

Vpon the 51. Psalm.

reioyce in glorie, and shall make
miche in their mansions, waiting
for vs in the lande of the liuing.
Accomplishe in mee, euen now
(Lorde) and then, that thing
which I so often name, that thou
maist haue compassion on me ac-
cording to thy great mercie, that
thou maist receiue me for a sacri-
fice of good liuing, and for a calfe
to be offered on thine altar, or
crosse, by the which I may passe
from the vale of miserie, vnto that
toy, which thou hast prepared
for them that loue thee. Amen.

A meditation of the
same Hierome, vppon the. 31.
Psalme, intituled, In te Domine
speravi: which (preuented
by death) he coulde
not finishe.



Enuinesse hath
beseeged mee,
with a great and
a strong host, she
hath inclosed me,
she hath oppres-
sed my heart with clamours, and
ceaseth not with weapons night
and day to fight against me. By
friends

upon the 31. Psalme.

friendes be in her tentes, and are
become mine enimies. What-
soever I see, whatsoever I heare,
being banners of heauinesse be-
fore me. The memorie of my
friends maketh me sad, the recoz-
ding of my children greeueth me,
the considring of my charge & du-
ty bereth me, the reuoluing of my
studies maketh me pensive: final-
ly, the thinking on my sinnes op-
presseth me. For like as to them
whiche be sicke of the Aressle, all
sweete thinges seeme bitter: so
to me all thinges be turned into
sorowe & heauinesse. Undoubted-
ly, a great burden vpon the heart
is

A meditation

Of this beauiuesse. It is the be-
nome of serpentes, it is a deadlie
pestilence, it grudgeth against
God, it ceaseth not to blaspheme,
& it prouoketh to desperation. O
vnhapie man that I am, who shall
deliuer me fro her cursed handes?
If all that I see & heare, followe
her banners, and strongly fight a-
gainst me, who shalbe my protec-
tor? Who shall helpe me? Whe-
ther shall I go? Whether shall I
flee? What shall I doe? I will
turne me to things inuisible. And
who shalbe the guide of so high
& terrible an hoast? Hope, which
is of thinges inuisible, Hope (I
say)

upon the 31. Psalm.

say) shall come against heaviness,
and banquet her. Who can stand
against hope? Heare what the
Prophet saith, Thou (Lorde) art
my hope, thou hast set thy re-
fuge most high. Who shall stand
against the Lord? Who can win
his towre of refuge, which is most
high? Wherefore I will call her,
doubtlesse she wil come, & she wil
not confounde me. Loe, now she
commeth, she hath brought glori-
ousnesse, she hath taught me to fight,
and she saide to me, Crie, cease
not. And I saide, What shall I
crie? Say, (quoth she) boldly and
with all thy heart:

A meditation

By this beauintie. It is the be-
nome of serpentes, it is a deadlie
pestilence, it grudgeth against
God, it ceaseth not to blaspheme,
& it prouoketh to desperation. O
vnhapie man that I am, who shall
deliuer me fro her cursed handes?
If all that I see & heare, followe
her banners, and strongly fight a-
gainst me, who shalbe my protec-
tor? Who shall helpe me? Whe-
ther shall I go? Whether shall I
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fuge most high. Who shall stand
against the Lord? Who can win
his towne of refuge, which is most
high? Wherefore I will call her,
doubtlesse she wil come, & she wil
not confounde me. Lo, now she
commeth, she hath brought glad-
nesse, she hath taught me to fight,
and she saide to me, Crie, cease
not. And I saide, What shall I
crie? Say, (quoth she) boldly and
with all thy heart:

A meditation

In te Domine speravi,

Psalmc. 31.

IN thee, O Lorde, haue I put
my trust: let me neuer be con-
founded, deliuer me in thy righte-
teousnesse:

2 Bowe downe thine eare to
me: make haste to deliuer me:
be vnto me a strong rocke, and
an house of defence to saue
me,

3 For thou art my rocke, and
my fortresse: therefore for thy
names sake direct me & guide
me.

4 Draw me out of the net,
that

upon the 31. Psalme.

that they haue layed priuily
for me : for thou arte my
strength.

5 Into thine hande I com-
mende my spirit : for thou hast
redeemed me, O Lord God of
trueth.

6 I haue hated them that geue
themselues to deceitfull vani-
ties: for I trust in the Lorde.

7 I wil be glad and reioyce in
thy mercie: for thou hast seene
my trouble: thou hast knowen
my soule in aduersities,

8 And thou hast not shut me
vp in the hande of the enimie,
but hast set my feete at large.

K.

9 Haue

A meditation

9 Haue mercie vppon me , O
Lord: for I am in trouble: mine
eye, my soule, and my bellie, are
consumed with griefe.

10 For my life is wasted with
heauinesse, and my yeeres with
mourning: my strength faileth
for my paine , & my bones are
consumed.

11 I was a reproch among all
mine enemies , but specially a-
mong my neighbours : and a
feare to mine acquaintance,
who seeing me in the streete,
fled from me,

12 I am forgotten, as a dead
man out of minde ; I am like a
broken

upon the 31. Psalme,

broken vessell.

13 For I haue heard the railing of great men : feare was on euerie side , while they conspired together against me, & consulted to take my life.

14 But I trusted in thee , O Lorde: I saide , Thou art my God.

15 My times are in thine hand : deliuer me frō the hand of mine enimies , & from them that persecute me.

16 Make thy face to shine vpon thy seruant , and saue me through thy mercie.

17 Let me not be confounded.

A meditation

O Lord: for I haue called vpon thee: let the wicked be put to confusion, and to silence, in the graue.

18 Let the lying lippes be made dumbe, which cruelly, proudly, and spitefully, speake against the righteous.

19 Howe great is thy goodnesse, which thou hast layed vp for them, that feare thee: and done to them, that trust in thee: *euē* before the sonnes of men?

20 Thou doest hide them priuily in thy presence from the pride of men: thou kepest them secretly in thy tabernacle from the

upon the, 31. Psalme,

the strife of tongues.

21 Blessed be the Lorde: for
he hath shewed his meruellous
kindnes toward me in a strong
citic.

22 Though I saide in mine
haste, I am cast out of thy sight,
yet thou heardest the voice of
my prayer, when I cried vnto
thee.

23 Loue ye the Lorde all his
Saintes, for the Lord preserueth
the faithfull, and rewardeth a-
bundantly the proud doer.

24 All yee that trust in the
Lorde, be strong, and he shall
establish your heart.

K.iii,

25 I

A meditation

IN thee, O Lord, haue I put
my trust: let me neuer be
confounded: deliuer me in thy
righteousnesse.

O the wonderfull power of
hope, whose face heauinesse can
not abide. O the louelie looks
which she casteth vpon such as of-
fer their armes to imbrace her at
her comming. O the vnspeakable
ioyes which shee kindleth in the
heartes of them that giue her in-
certeinment. Nowe commeth
comforte. Let heauinesse crie
nowe, and struggle against me,
with her armie. Let the worlde
arise and rebell, let the enemies
make

upon the 31. Psalme.

make insurrection, I feare no
things: for I trust (Lorde) in thee.
Thou art my hope, for thou hast
put thy refuge most high. I haue
alreadie entered it, hope hath led
me, I my selfe entered in boldly,
the shall excuse mee before thee.
Beholde, (quoth hope) O man,
the most comfortable refuge of
God, open thine eyes. God is a
lone, he onely is an infinite Sea
of substance. Other things be
so, as though they were not: for
all things depende vppon him,
and whilste he sustaine them, they
shuld suddenly returne to naught:
for of naught were they made.

R. iiii.

Done

A meditation

Consider the power of him, whiche in the beginning made Heauen and Earth. Doeth not he worke all thinges in all men? Who can moue his hande without him? Who can thinke any thing of himselfe? Ponder his wisdom, whiche in tranquillitie gouerneth all: for he seeth all, and to his eyes all thinges be naked and open. This is he, which onely knoweth how to deliuer thee, and onely can comforte and saue thee. Doe not trust in the children of men, in whom is no saluation. The heart of man is in his power, whither so euer he lusteth
be

upon the 31. Psalme.

he will turne is. This is he,
which knoweth the way how to
helpe thee. Suspect not his po-
wer, Distrust not his mercie.
Ponder his goodnesse. Consider
his tender loue. Is not he the lo-
uer of men, whiche for men be-
came man, and for sinners was
crucified? This is thy true father,
which created thee, which redee-
med thee, which doeth good to
thee. Whether can the father for-
sake his sonne? Cast thy selfe on
him, and he will take thee vp, and
saue thee. Search the scriptures,
and thou shalt finde howe his
great and tender loue shoulde

R. v.

more

A meditation

knowe thee to trust in him. And
why doth he that? Verily, be-
cause he coueteth to saue thee. For
what saith he, by the Prophet, Be-
cause he trusted in me, I will de-
liuer him. Loe, for none other
cause he will deliuer him, but be-
cause he trusted in him. And
what other thing haue the Pro-
phetes, the Apostles: yea, the
Lorde himselfe of the Apostles
preached, but that men shoulde
trust in the Lord: Sacrifice ther-
fore (O man) the sacrifice of ius-
tice, and trust in the Lorde, and
he shall deliuer thee, and plucke
thee out of all tribulation. O the
great

upon the. 31. Psalme.

great vertue of hope. Truly she
is spreadde abroad: for grace is
poured into her lippes. O this is
the true refuge (good Lorde,) to
which the euill of heauinesse can
not approach. These I knowe and
vnderstand: therefore I trusted
in thee, O Lorde. For though the
weight of sinne doth greuously
presse me, yet I cannot despaire:
for thy goodnesse so gently pro-
uoketh mee to hope, that I can
not be confounded for euermore.
For a time I may bee confoun-
ded, and put to silence, but euer-
more sure I can not be leste suc-
courlesse.

for

A meditation

For hope, which hath lead me in
to thy souereigne refuge, hath
taught me to hope, and that not in
temporall thinges, but in euerla-
sting thinges. For hope is of thin-
ges inuisible: but those thinges
that be seene, are temporall: and
those thinges that be not seene, are
euerlasting. Wherefore I hearing
the wordes of hope, which com-
meth to plucke me out from the
bandes of heauinesse, haue trusted
(Lorde) in thee, conetring before
all thinges, to be deliuered from
my sinnes, and through thy mer-
cie and grace to attaine to thinges
euerlasting, which be inuisible.

This

upon the. 31. Psalme.

This is my first and chiefest desire: for my sinnes be a great tribulation vnto me: for from it all other tribulations issue. Take away (Lorde) my sinnes, and I am free from all tribulation: for tribulation and pensiuenesse of minde proceedeth from the fountaine of the heart: for all heauinesse commeth of loue. If I loue my sonne, and he dieth, I am troubled: because I haue lost that I loued. Or if I loue not my seruant, and he dieth: I am not heauie: because I haue lost that I loued not. Take away therefore (Lord) my sinnes, through
thy

A meditation

thy grace, what remaineth but
that I shall loue thee with all my
heart, and despise all temporall
thinges as vaine: If then I haue
thee by faith, of whō also I hope,
that which neither eye hath sene,
nor eare hath heard, nor hath not
ascended into the heart of man,
what thing can trouble me. That
which I haue losse, that I loue
not. In thee (lord) haue I trusted,
like as my hope hath taught me
to trust: therefore I shall not be
confounded for euer: for thou shalt
giue mee everlasting thinges.
Whosoever trusteth not in thee,
but in his owne vanitie, shalbe
con-

upon the 31. Psalm.

confounded for evermore : for
he shall descende to eternall con-
fession. I may be confounded tem-
porally, both of thee & of all men:
but I shall not be confounded for
evermore. For of thee I may be
confounded, while I desire to be
delivered fro temporall vexation,
& peradventure thou wilt not here
me: truly then I am confounded
temporally, but not for evermore:
for it is not expedient, such ver-
tue is made perfect in infirmities.
And of men I am temporally
confounded : and they prevaile
against mee, when they pur-
sue mee : but this also thou
sufferest

A meditation

sufferest them to doe, that I
should not be confounded for ever
more. Wherefore, if before thee a
thousand yeres be but as it were
yesterday, which is passed away,
I wil gladly suffer temporal con-
fusion, that I be not confounded
for evermore. I will trust in thee
(O Lorde:) for hope hath taught
me so to trust, and shortly I shall
be deliuered from all tribulation.
By what merites shall I be deli-
uered? Not by mine (O Lord,)
but by thy iustice and righteous-
nesse deliuer me. By thy iustice,
I say, not by mine. I seeke mer-
cie, I offer not iustice. But if by
thy

upon the 31. Psalme.

thy grace, thou wilt make mee
righteous ; then I haue thy ius-
tice : for thy grace in vs is thy
righteousnesse . The Pharisees
trusted in woorkes of iustice, they
trusted in their owne iustice, and
righteousnesse : therefore they
were not subiect to the iustice of
God : for of the woorkes of the
Lawe shall no creature be iusti-
fied with thee. But the iustice of
God appeared by the grace of
Iesu Christ : yea, without the
woorkes of the Lawe. The phi-
losophers gloried in their iustice,
and therefore they founde not thy
iustice : because they entered not
in

A meditation

in by the doore : they were the-
ues and robbers, which came not
to saue , but to destroy and slay
thy herpe. Wherefore thy grace
is thy iustice (O Lorde :) and it
were no longer grace , if it were
geuen of merites . Wherefore,
not in my iustice , but in thy ius-
tice, deliuer me from my sinnes:
or else deliuer me in thy righte-
ousnes, that is to wit, in thy sone,
which onely amongst men is
founde iust. What is thy sonne,
but the verie iustice in whiche
men be iustified : Wherefore in
thy iustice iustifie mee , and de-
liuer mee from my sinnes , that

upon the 31. Psalme.

I may be also deliuered from o-
ther afflictions, which I suffer.
Therefore, so that the cause be ta-
ken away, the effect will likewise
folowe. Loe, thee O Lord I haue
sought, and I am comforted, hope
hath so taught me: I am reple-
nished with ioy, because I trust in
thee, therefore I shall not be con-
founded for euermore.

Heauinesse cometh againe with
great purueiance, she is returned
with swords & speares, on euerie
side she is defended, wth great vio-
lence she marcheth, she hath besee-
ged our citie, the crie of her horse-
men hath fered me, standing wout^r

A meditation

She commaundeth silence, and a
farre off she speaketh, saying: O
(saith she) loe, he that trusted in
the Lorde, which said, I shall not
be confounded for euermore, which
hath followed hope, is comforted.
And when she perceiued me, at
these wordes, to waxe ashamed,
approching nigh me, she sayed:
Where be the promises of thy
hope? Where is thy comfort?
Where is thy deliuerance?
What haue thy teares profited
thee? What haue thy prayers
brought thee from heauen? Thou
hast cryed, and no man hath an-
swered thee. Thou hast wept, and

Upon the 31. Psalme.

no man hath beene moued with
pittie on thee. Thou hast called
vpon thy God, and he holdeth his
peace. Thou hast desired helpe
from Heauen, but thou art not re-
garded. Loe, what profite haue
the wordes of hope brought thee?
Thou hast laboured, and findest
nothing in thine handes. Thin-
kest thou that God careth for the
inhabitauntes of the earth? Nay,
he walketh about the limittes of
Heauen, and considereth not the
matters of men. Thus she blas-
pheming spake, & when Iooke
for feare at her wordes, appro-
ching, the spake in mine eare say-

L.iii.

inge.

A meditation

Ing: Trowest thou those thinges
be true which faith sheweth:
Wilt thou see they be but mens
phantasies: Thou shalt knowe
hereby: for if God became man
(as they say) and was crucified
for men, could not so great a loue
comfort man, which is brought
in so great distresse, crying vnto
him, & weeping: If (as they say)
infinite goodnesse caused him to
come downe from heauen, to take
vpon him the crosse, how shoulde
he not now come downe to mise-
rable men, that he might comfort
them: Howe many men (trowest
thou) if they might come to thee,
with

upon the 31. Psalme.

With their wordes and woꝝkes,
as much as they might, woulde
comfoꝛt thee, and also deliuer
thee from all vexation: Whyp
art thou not succoured from aboue
by heauenly aide and comfoꝛt?
Beleeue me, all thinges are go-
uerned by casualtie. There is
nothyng but that that is seene,
your spirite shall vanishe away
like smoke. Who euer came a-
gaine from Hell or Heauen, and
tolde vs suche thinges as doe
chaunce to soules after this
life: These are but fables of
foolische women: arise there-
foze and flee to the helpes of men,

L.iiij.

that

A meditation

that loose and set free from imprisonment and bondage. Thou maiest liue in pleasure : be not deceiued falsly of this thy hope, alwayes to be in paine and trouble.

These thinges saide, so great crie was heard in her tentes , so great dinne of the harnesse , and noise of the trompettes , that I could scarcely stand on my feete. And if my welbeloued hope had not the sooner holpen, heauinesse had led me bound with chaines to her region . Wherefore hope came shining with a certaine diuine brightnesse , and smiling,
saio :

Open the .31. Psalme.

saide: O souldier of Chyist, what
heart, what minde hast thou, in
this battell: Whitch I hearing,
forthwith was ashamed. And she
saide, Feare thou not, this euill
shall not take thee, thou shalt not
perishe, loe, I am with thee to de-
liuer thee. Knowest thou not that
it is written: The vnwise man
saide in his heart, There is no
God. This heauiness hath spo-
ken, like an enimie of thy soules
health. Can she perswade thee,
that there is no God, or that God
hath not the prouidence of all
thinges: Canst thou doubt of
faith, which with so many argu-

L. v.

mentes

A meditation

mentes and reasons hath confirmed it: I wonder that thou art so felled to the ground at her wordes. Tell me (I pray thee) whether beganest thou to doubt in thy heart of faith: Then said I, The Lorde liueth, and my soule liueth. O my most sweete mother, I neuer felt the least pricke of infidelitie in my heart: for by the grace of Christ I beleue no lesse those thinges to be true, which be apperteining to faith, than those thinges which I behold with my bodilie eyes. But heauinesse so oppressed me, that I shoulde rather haue bene brought

Upon the 31. Psalme.

brought to desperation, than to
infidelitie. *Donne* (said she) thou
knowest, that this is a great gift
of God : For faith is the gife
of God, not of woorkes, that
no man should glorie. Where-
fore arise, and feare not, but
rather knowe hereby, that the
Lorde hath not forsaken thee,
who although he bereth not forth-
with, yet oughtest not thou to
despaire. If he make tarryaunce,
tarrye thou his leasure : for com-
ming he will come, and will not
linger. The ploughman abideth
most patiently the fruite and
increase of his land in due time.

Nature

A meditation

Nature not forthwith putteth
on the forme, but first she prepa-
reth the matter, and disposeth it
by little and little, vntill she ma-
keth it apt to receiue the shape of
the thing which is to be created:
yet knowe thou, that the Lord al-
wayes heareth him that prayeth
deuoutly and meekely: for they
neuer departe voyde from him.
I will not labour to proue this
with reasons, because thou feelest
it in thy selfe. Tell me, who lifted
vp thy heart to God? Who indu-
ced thee to pray? Who was it
that made thee to sorowe for thy
sinnes, and to weepe? Who gaue
thee

upon the 31. Psalm.

thee hope: Who made thee chere-
full in thy prayer, and after thy
prayer: What is he that daily
confirmed thee in thy holy pur-
pose: Hath not the Lord God,
which woorketh all in all, done
this: If he then geueth thee con-
tinually these giftes, why doeth
that cursed seend say, Where be
thy prayers: Where be thy tears,
with other words of blasphemie:
Knowest thou not, that the hea-
uenly Hierusalem differeth from
this terrestriall tabernacle: Kno-
west thou not, that it is not conie-
nient, necessarie, or profitable,
that God, or his Angels, shoulde
descend

A meditation

descend visibly to men, & speake
familiarily to them: First it is
not conuenient: for how can light
and darkenesse agree: Diuerse
cities haue Citizens of contrarie
and diuerse natures. Howbeit, to
some (for their excellent holinesse,
for that they be almost neere hea-
uen their countrie) it was graun-
ted to see Angels, and to speake
with them: but this speciall pri-
uiledge belongeth not to all. It
is not necessarie: because that,
sich God doth inuisibly gouerne
vs, illuminate and comforte vs,
it needeth not to shewe visible
app~~ear~~au~~ncies~~ncies: howbeit, our
Lord

upon the 31. Psalme.

Lord is so good, that also visible
signes (when he seeth good) are
shewed : For what thing mighte
he haue done for our saluation, and
hath not done it : Finally, it is not
profitable, for ouermuch familia-
ritie engendreth contempt : For
to the Jewes, miracles both gree
and many, nothing auailed. For
rare thinges be royall and preci-
ous, according to the Proverbe.
Wherefore, let the inuisible vi-
sitation suffice thee, for the
Lorde knoweth what thou hast
neede of. Hath not he comforted
thee : I knowe what thou thin-
kest in secrete in thine heart.

Arise

A meditation

Arise then and returne to prayer.
Crie, aske, seeke, perseuere, For
if he will not geue, because he is
thy friend, yet for thy importu-
nitie he will geue all that be
necessarie. With these woordes
comforted, I arose, and prostrate
before God, I proceeded in my
prayer, saying:

2 Bow downe thine care vnto
me, hasten thee to plucke me
out.

O Lord my God, to thee I re-
turne, hope hath sent me to thee:
I come not by mine owne pre-
sumption, thy goodnesse prouo-
keth me, thy mercie draweth me.

Q

upon the. 31. Psalme.

O how gracious and bountifull a
receiving is this : Surely , I
joy in my heart, and I desire none
other consolation. Happie truly
is this necessitie , which compels
me to come unto thee, which
constraineth me to speake with
thee , which forceth me to pray.
Wherefore I speake to my God,
though I be my selfe but dust,
and ashes, how to me thine eare.
What saiest thou : Hath God
eates? Thinkest thou that he is
a bodie . No certainly : For see-
ing the spirit is farre better than
the bodie , who would say that
God were a bodie , unlesse he be
madde.

A meditation

madde: But flammering (as well
as we may Lorde) we loue cele-
stiall seedes, and most high and
holie thinges. We knowe thee,
by thy creatures. We speake to
thee, & of thee, by the similitudes
of them. Thine eare, what is it
Lord: Whether is it thy know-
ledge: For by the eares we vn-
derstande those thinges which be
spoken vnto vs. Thou knowest
fro the beginning all things, that
men speake thinke & do. May we
then vnderstand by thine eare thy
knowledge: Truly thine eare
doth insinuate & note somewhat
vnto vs, which is not comprehen-
ded

upon the 31. Psalme.

ded in the name of thy simple
knowledge : for vnto some thou
bowest thine eare, frō other some
thou turnest it away : but thy
knowledge alwayes abideth one
and also the same. What other
thing then is thine eare, but the
notice and vnderstanding of thine
allowance & disallowance: Thou
dost bow thine eare, & hearest the
wordes of good men, because they
please thee, & thou allowest them:
contrariwise, thou turnest away
thine eare from the wordes of
the wicked, because they will
not depart frō their wickednesse:
therefore their wordes please thee

¶ ii.

not,

A meditation

not, but thou disallowest them.
What is then to incline thine
eare to them which speake vnto
thee, but to allowe their prayers,
and to behold them with the coun-
tenaunce of pitie and mercie: to
enlighten and kindle them, that
with a sure trust & a feruent loue,
they may pray vnto thee: For
thou wilt geue them that they ask
humbly. If a King sheweth to a
poore man, whiche coueteth to
speake with him, a courteous and
cheerfull countenaunce, and tur-
neth his eyes vnto him, shewing
himselfe redie to heare the poore
mans cause: will not the poore
man

upon the 31. Psalme.

man be glad: Doth not the amiable
looke and the attentifnesse of
the King cause the poore man the
more boldely to declare his sute,
and minister utterance and elo-
quence vnto him: Yes vndoubt-
edly. So likewise (O Lorde) we
perceiue thee then to bow downe
thine eare to our prayers, when
thou grauntest vs in our prayers
to be feruent in spirit. I beseeche
thee therefore (O most mercifull
Lord and Father) bow downe to
mine iijne eare, allowe (I beseeche
thee) my prayer, enlighten me,
kindle me, and teache me, what
thinges I ought to aske & desire

P.iii,

of

A meditation

of thee : illuminate & lifce by my
heart, that at last also thou maist
beare my prayer. Hast thee (O
most mercifull Lorde) to plucke
me out, shorten my dayes, cut off
my time. So bow downe to me
(O Lorde) thine eare, that I
may quickly be heard : for vnto
thee, which dwellest for euer in
eternitie, euer liuest, and alwayes
continuest, no time seemeth short.
For eternitie comprehendeth all,
and exceedeth all times : but vnto
mee (O mercifull Lorde) eue-
rie day is long . For time is a
numbering of the mouing so, that
he which feeleth no motion, fee-
leth

upon the.31.Psalme.

leth no time : but he that feeleth
mourning, feeleth time : and he
most of all feeleth mourning, which
numbereth the partes thereof.
Therefore, which number the
dayes, and the houres, doe most
of all feele the time : and there-
fore like as vnto thee, a thousand
peeres are but as yester day that
is past : so vnto mee, one day
is a thousande yeares, whiche
are to come. Therefore, haf-
ten thee (Lorde) to plucke mee
out from sinne and aduersitie.
For death hasteneth, and in e-
uerie place awayteth for mee.

P.iii.

Wie

A meditation

Woe thee (Lorde,) least I per-
chance being pꝛeuented, haue no
space to embrace repentaunce.
Plucke me out (Lorde) from the
hand of the malicious, deliuer me
from the bondes of sinne, take me
from the snare of death, leade me
out of the depth of hell, saue me
from oppression, and the harde
bondage of heauinesse, that my
minde may be raised vp, and re-
ioyce in thee, & that I may praise
thee all the dayes of my life. I
thanke thee (Lorde) in Iesu my
Saviour: for according to the
multitude of the sorowes in my
heart, thy comfortes haue reioy-
ced

Upon the 31. Psalme.

ted my soule. Therefore I will al-
wayes trust in thee, & I will (for
my part) ascribe all to the praise
of thy name. Lorde bow downe
thine eare vnto me, hast thee to
plucke me out. Alas wretch that
I am :loe, yet againe heauinesse
commeth armed with terrible
harnesse and weapons. The ban-
ner of iustice goeth before her, an
innumerable host followeth her,
and eche hath a speare in hande.
I beholde on euerie side vesselles
of death. Woe is me, I am vn-
done. With an high and horrible
voyce she crieth, saying: O wretch
thy hope hath deceiued thee. Loe,

Ps. v.

thou

A meditation

thou hast laboured in vaine : for
thou saidst, Bow thy eare to me,
hasten to plucke me out. Whe-
ther hath God bowed his eare
vnto thee? Where is thy prayer
herd? Where is thy deliuerance?
Where is thy comforte? Hath
God hastened to plucke thee out?
Nay, yet art thou in bondes, as a
prisoner, thy case is nothing al-
tered. If thou beleueest faith to
be true, why doest thou onely nou-
rishe hope? Knowest thou not
that God is iust? Knowest thou
not his iustice? He spared not
his Angels: he pittied them
not, but for one onely sinne, he
cast

upon the. 31. Psalme.

cast them into condemnation e-
uerlasting. Adam sinned, and
the iustice of **G D D** punished
all mankinde with deathe. Thin-
kest thou that **G D D** doth not
aswell loue iustice, as mercie?
Chilozen departing in originall
sinne, deserue neuer to see the
face of **G D D**: so rigorous is
the iustice of God, that for the
sinne, which they did not com-
mit, but receiued by Nature, they
shall bee punished: Gods ius-
tice deliuereth the sinner to tor-
mentes past recouerie: for in
Hell there is no redemption,

Knowest

A meditation

Knowest thou not, that God spareth not the offender: Did he not destroy, in the time of Noe, almost all mankind: Did he not consume with fire Sodom, & the other cities adioyning vnto it: Gods iustice hath bene so rigorous, that no compassion hath bene taken of infantes and innocentes: Howe ofte punished he the Iewes for their offences: Was not Hierusalem vtterly destroyed by the handes of Nabuchodonosor: Neither spared he his owne temple: for it was also destroyed of Titus the Emperour of Rome, where the Iewes
were

upon the 31. Psalm.

were so cruelly punished, that
there is no man that heareth of
it, but quaketh for feare. But see
how sharpe the iustice of God is.
The children of the fathers
are punished, euen to this day.
Beholde, the Iewes be slaues,
runnagates, and captiues in eue-
rie place, & dying in their blind-
nesse, are punished with euerla-
sting paines. Thinkest thou the
mercie of God is greter than his
iustice? Cruely in God it is nei-
ther greater nor lesser: for what
soeuer is in God, is in his sub-
staunce. But let vs consider the
wozkes of iustice, and mercie, and
we

A meditation

we shall evidently espie, that the
worke of iustice doe exceede the
worke of mercie. God himselte
is witness, saying: Many be cal-
led, but fewe chosen. Mark how
many Infidels be damned, howe
many euill Christians there be,
howe fewe liue within the com-
passe of a cleere & vncorrupt con-
science: and thou shalt perceiue
anon, that there be many more
vessels of iustice, than of mercie.
The elect are of mercie, the re-
probate of iustice. Let not Marie
Magdalene, nor the Theefe, nor
Peter, nor Paule, make thee con-
fident and trustfull: for there was
but

upon the 31. Psalme.

but one Marie, one Theefe, one
Peter, one Paule. Thinkest thou
to be accounted amongst so fewe,
which hast committed so many,
and so great sinnes, whiche hast
bene a slander to the Churche,
which hast offended Heauen and
Earth: Loe, thy eyes haue wept,
thine heart hath sorrowed, & thou
hast sought mercy, but as yet thou
hast obtained none. The prayers
of them that loued thee, were
they heard? No: And why so?
Surely, because thou art reputed
among the vesselles of wrath.
Thy hope hath made thee to la-
bour in vaine, Followe my coun-
sell,

A meditation.

• **¶** All. Heauen hath cast thee vp, the
Earth receiueth thee not. Who
can suffer this great confusion?
Better it is to die, than to liue.
Choose death, which if no man
will bring & offer vnto thee, then
lay violent handes vpon thy selfe.

These wordes, with wonder-
full importunitie, she laid on, and
all the host with loud voyces
did rehearse the same, saying:
Death onely is thy refuge. But
A hearing this, was sore afraide,
and suddenly fell downe vpon my
face, crying out, and saying: Lord
helpe me, Lorde forsake me not:
come, come, come my hope. Loe,
suddenly

Upon the 31. Psalm.

Suddenly hope came glistering
downe from Heauen, she touched
my side, she lifted me vp, and she
set me on my feet, saying: How
long yet wilt thou be a babe?
How long wilt thou be a Nouice
and a young souldier? So oft hast
thou bene in battell, and hast wal-
ked in the midst of the darkenesse
of death, and hast not yet learned
to fight? Be thou not dismayed
at the great iustice of God, but
rather comforted. Let them feare
which be not conuerted to the
Lord, which walke in their owne
wayes, which followe vanities,
whiche knowe not the way of
peace.

¶

A meditation

peace. Let the wicked tremble,
which doe greuously sinne, and
say, What haue I done; which
be flintie hearted, which be called
and refuse to come: they knowe
not God, neither will they under-
stande the rule whereby to liue
well: let these people feare. What
saith the Apostle: It is a dread-
full thing to fall into the han-
des of the liuing G O D. Sure-
ly, such offenders doeth the ius-
tice of God punish, such are
subiect to his malediction and
curse. But sinners, which retur-
ning to them selues, doe rise a-
gaine, and runne to the father of
mer-

upon the. 31. Psalme.

mercies, saying: Father, I haue
sinned against Heauen, and a-
gainst thee: yet notwithstanding,
be mercifull vnto me a
sinner: let such haue trust in the
Lorde. For he that hath drawen
them, vndoubtedly will receiue
them, and iustifie them. Let hea-
uiness bring forth (if she can)
but one sinner, were he neuer so
great, which conuerted & turned
to the lord, who was not receiued
& iustified. For though it be said
of Esau, that He found no place
of repētance, though he sought
it with teares: yet this maketh
not against vs: for Esau did not
R. 11. wepe

A meditation

Eweepe for his sinnes that he had
committed, but for his temporall
goodes which he had lost, because
they were past all hope of recou-
rie. Neither thinke thou, that ius-
tice doeth so pertaine to the wic-
ked, that it is cleane separated
from mercie : and againe, that
mercie doth so belong to the righ-
teous, that it is cleane seuered
from iustice : For all the wayes
of the Lorde are mercie and
trueth : For he sheweth mercie
also to sinners, in geuing them,
for the good deedes that they doe
temporally, temporall rewardes:
and specially in that he doeth not
punish

Upon the 31. Psalm.

punish them so much as they deserve. Likewise, his electe he pursueth with his iustice, in punishing them temporally for their sinnes, that they be not punished everlastingly. Thou (therefore) suffer patiently the correction of the Lorde. Thou hast sinned: repent, let remission of thy sinnes suffice thee by his grace. My sonne, despise not the correction of the Lorde, and disdain not when thou art checked of him: for whom the Lorde loveth, him he chasteneth: and he scourgeth euerie childe that he receiveth. Continue then in affliction,

R.iii.

affliction,

A meditation

fiction, God sheweth himselfe
to thee, as vnto his sonne. And
+ though there be fewe chosen chil-
dren of God, in respect and com-
parison of reprobates and casta-
+ wayes: yet there be innumerable
that shalbe saued. There is not
onely one Marie Magdalene,
one Theefe, one Peter, one
Paule: but innumerable haue
followed their steppes, repented,
and receiued of the Lorde many
and great giftes of grace. Mer-
cie is no lesse valiant in her wor-
kes, than iustice: for mercie ge-
ueth so many good thinges to
righteous men, that her workes
doe

upon the 31. Psalm.

doe farre exceede the woorkes of
iustice . Knowest thou not, that
the earth is full of the mercie of
God: What creature can glorie
that he hath receiued any thing,
which hath not proceeded from
the mercie of God: And al:though
thou hast greeuously offended
God, yet his mercie is greater
than all the sinnes of the worlde.
Trouble not thy selfe for the mul-
titude and greuousnesse of thy
sinnes. Hath not mercie nowe
come running and mette thee:
Hath not she taken thee vp, and
kissed thee: Loe, thou diddest
fall, and thou wast not hurte.

Ps. liii.

Why.

A meditation

Why, art not thou a fraile vessel,
which if it fall, it must needes be
brysed, vnlesse some bodie put vn-
der his hand? Why then, when
thou diddest fall, wast thou not
hurt? Who did put vnder his
hand to stay thee? Who, but the
Lorde? This is a great signe
that thou art elect: for the elect,
when he falleth, shall not be bry-
sed: for the Lorde will put vnder
his hand, and support him. Doth
not the Apostle write? To them
that loue God all things worke
to good: in so much that, euen
sinne it selfe woorketh to them
good. Doeth not that chaunce
wooke

upon the 31. Psalme.

worke to them good , whereby
they be made both humbler and
heedfuller : Doth not the Lorde
receiue him, which is receiued, of
humilitie. Thou hast loued the
Lorde many yeares, for his loue
thou hast laboured: after thou did-
dest lift vp thy heart, & walkedst
in the vanitie of thy witte , the
Lorde withdrew his hande , and
thou diddest fall , & into the depth
of the Sea thou diddest descend:
howbeit , the goodnesse of the
Lorde forthwith put vnder his
hand, and thou wast not hurt.
Say then, I was driuen away, I
was turned ouer, that I shoulde
fall,

R. b.

fall,

A meditation

fall, yet the Lorde tooke me by:
but it hapned not so to the wicked
noz to them whom God hath re-
jected. When they fall, they rise
not againe, but euen with great
shame they excuse their sinnes,
so that they haue the boldnesse of
an harlotte, and by that meanes
they neither feare God noz man.
Arise then, and be of a strong
heart, be mightie and valiant, at-
tend on the Lorde, and doe man-
fully: let thy heart be strengthe-
ned, & suffer the Lordes chastise-
ment. Thou hast proued thine
owne power, that it is of no force:
then humble thy selfe vnder the
puissant

Upon the 31. Psalme.

puissant hand of God, and henceforth
be more circumspect. Patience
is necessarie to thee, pray
er without ceassing is conuenient:
embrace the one, refuse not
the other, then the Lord shall
heare thee in due time. Arise, and
set aside all sorrow, kisse the feete of
the Lord with meekenesse & low-
linesse, then shall he saue and deli-
uer thee. These wordes saide, she
was taken vp into Heuen, leauing
me substantially strengthened, &
wonderfully comforted. Then I
hauing my heart armed with the
helmet of hope, confidently came
before God my Saviour, & pro-
strate, I said:

A meditation

3 Be vnto me a good protector, and an house of refuge, that thou maist saue me.

For thou God art of all the greatest, and the strongest: thou the Redeemer, and Saviour of all: thou the Protector of the faithfull: to thee therefore I flee boldly. Hope hath brought me in hope, whom thou so derely louest, whom thou hast alwayes commended vnto vs, wth her I haue not feared to come before thy face. I graunt I am: vnworthie, but she drew me: I feared to approche neere, because of my manifold sinnes: but she encouraged

upon the 31. Psalmie.

ged me. Loe, she standeth before
thee, she beareth witnesse. I
spake to my Lorde, being my
selfe fleshe, and a sinner: Hope
taught me, and saide to me, that
boldly I shoulde open my mouth.
Sweete and gentle (saide she) is
the Lorde, he will not driue thee
away, he will not be angrie, he
will gladly heare thy prayer, and
will geue thee whatsoeuer thou
desirest: I beleued, and there-
fore I spake. But considering
thy maiestie, I was greatly hum-
bled, and I saide in my trauince,
Euerie man is a lier. I will ne-
uer more trust in man, but in thee
onely,

A meditation

Onely. Thou only art faithfull in
all thy wordes, & euery man is a
liar. What shall I yeelde to thee
(Lord) for all that thou hast ge-
uen vnto me? The cuppe of sal-
uation I will take, and magnifie
thy name. For from henceforth I
will liue, not vnto my selfe, but
vnto thee, doing good for thy
loues sake. I will suffer all euils,
I will forgive mine aduersarie, I
will be reconciled to my neigh-
bour, I will further all men, I
will hinder no man. I will not
doe this (Lorde) through mine
owne might, but I will call on
thy name. Lorde my vowes I
will

upon the 31. Psalme.

will pay to all thy people, for in
the sight of God, the death of
his Saintes is precious. Be thou
unto me a good protectour, de-
fende mee from mine enemies.
Mine enemies are my sinnes,
whiche prouoke thy iustice a-
gainst me, I shall not be able to
stande against them, if thou doest
not protect me. Let thy mercie
be my shield (O Lord,) and
with the shield of thy louing
kindnesse crowne me: I haue
nothing to offer vnto thee, where-
with I may aswage thy wrath &
quench thy furie: all that I bring
with me, indite and accuse me.
Where

A meditation

Wherefore I will offer vnto thee
the memorie of thy sonnes death
and passion. Be not displeased
(Lord God,) but rather be vnto
me a gracious protector, vnder
thy winges defend me, vnder thy
shoulders shadowe me, and vnder
thy fetters let me lodge in safe-
tie. What shall I doe to mee
If thou keepest me vnder thy pro-
tection, she will holde her peace
(Lord,) and put by the sword of
her furie, she shalbe made meek
and gentle, seeing thy goodnesse,
in the benefite of thy sonnes in-
carnation, beholding the wounds
of thy passion, & considering the
bloud

upon the .31. Psalme.

bloud of thy loue and charitie, the
will depart from me and say: Be
merrie (lonne,) thou hast founde
meate, eate in peace, sleepe and
rest together with me: Be there-
fore (Lorde) to me a good protec-
tour, an house of refuge, that in
the time of raine and storme, in
the time of temptations, I may
flee vnto thee: for in thee onely is
my healeth. Be thou vnto me a
house of refuge, open vnto me thy
side pearced with the speare, that
I may enter the breast of thy most
tender loue, in which I may be
safe from the feeblenesse of spirit,
and from tempest. Hide me in thy
gabers.

A meditation

tabernacle, in the day of euils pro-
tect me in a corner of thy Sanc-
tuarie, let it be the house of my re-
fuge, that thou maicst make me
safe : for I can not be but safe
in the house of thy refuge . For
thou hast sette thy refuge most
high : this place is well fenced,
no enimie is there feared : woulde
God I might alwayes abide in
it : who dwelleth in it cannot be
wounded . Wherefore , in all
temptations, in all tribulations,
in all necessities , open (Lord)
vnto mee the house of thy re-
fuge , spread abroade the bosome
of thy tender loue , shewe forth
the

upon the. 31. Psalme.

the bowelles of thy mercie, that
thou maiest make mee safe. Let
not the Tempter come thither,
let not the slanderer cline vp,
let not that naughtie accuser of
his brethren approche. I shalbe
then sure, and without care: yea,
alreadie mee thinke I am excee-
dingly well and quiet. I thanke
thee (good Iesu,) that of thy
bountifu'nesse thou hast sent thy
hope vnto mee, which hath rai-
sed me out of dust, and of dongue
lifted me vp, & hath set me before
thee, that thou shouldest be my
God, my protector, and the house
of my refuge: to the intent thou

D.ii.

mightest

A meditation

mightest saue me. My minde is
troubled: loe, heauinesse is at
hand, she commeth with the ban-
ner of iustice from yesterdaies
conflict, she departeth not, but she
is defended with other weapons:
for this night she hath stolen a-
way my warlike furniture, and
with my armour she hath gydded
her souldiers. Wherefore, vn-
weaponed and weake what shall
I doe? Loe, howe bitterly she cri-
eth, with what assault she rusheth
vpon me, what trust she hath of
the victorie. Where (saith she,)
is thy protector? Where is thy
house of refuge? Where is thy
healty?

Upon the 31. Psalme.

health: Continuelt thou still in
thy vaine hope: Thy comfortes
proceede but of imagination.
Thou imaginest God to be mer-
cifull, to be thy protector, and the
house of thy refuge: and thinkest
thou to clime vp to Heauen.
Surely, thou art deluded & moc-
ked of thy phantasie, and comforted
with vaine hope. Thinkest
thou thy selfe to be rapte and ta-
ken vp into the thirde Heauen?
These are but dreames. Recount
with thy selfe howe greuous an
offence is ingratitude. Doth not
this drie vp the fountaine of mer-
cie: Remember that Christ wept
D.iii. for

A meditation

for the citie of Hierusalem, and
tolde afoze time the euillies that
shoulde befall vnto it, saying:
The dayes shall come vppon
thee, and thine enemies shall
besege thee, and compasse thee
about, and driue thee into
streightes, and beate thee
downe to the grounde, and thy
children that be in thee, and
they shall not leaue in thee a
stone vppon a stone. The cause
of which so great vengeance he
kept not close, but added. say-
ing: Because thou knewest not
the time of thy visitation. Loe,
ingratitude deserueth not onely
to

upon the. 31. Psalme.

to be deyrined of Gods benefites,
but also greuously to be puni-
shed. Doth not this belong to the
soule? Doth not Hierusalem of-
tentimes in Scripture signifie
the soule? which when it will not
knowe the visitation of the Lord,
is beseegeed with diuels, and with
sundrie temptations, where-
with it is afflicted, falleth
downe to earthly thinges, is laid
along, and no vertue nor good
decde is left in it, which is not
destroyed: for it is spoyled of
all grace, and abideth broken
and vnbuilted: she knoweth not
the time of her owne visitation.

D.iii.

Thou

A meditation

Thou truely, thou (I say) art this
citie, enriched of God with many
and great benefites , and thou
acknowledgedst it not, but wast
vnrkinde : he created thee to his
owne likenesse: in the midst of his
Churche, not among Infidels, he
made thee to be borne : he did set
thee in a flourishing citie , with
the water of baptisme he sanctifi-
ed thee , in a religious house he
brought thee vp . But thou hun-
tedst after thy lusts, in the vanitie
of thy bryaine thou walkedst, thou
rannest downe headlong into
deepe sinnes : the Lorde called
thee, and thou answeredst not:
he

Upon the 31. Psalm.

he oft aduertised thee, and thou re-
gardedst not his counsell. Howe
oft did he lighten thee : Howe oft
did he turne thy hearte : Howe
oft did he wake thee from sleepe :
He invited thee , and thou excu-
sedst thy selfe: he plucked at thee,
& thou diddest resist him : at last,
his unspeakable goodnesse ouer-
came thee. Thou diddest offend,
& he visited thee: thou diddest fall,
and he plucked thee vp: thou wast
ignorant , and he taught thee:
thou wast blinde , and he lighte-
ned thee : from the tumult of the
worlde , & from the tempest of the
sea : he brought thee to quietnesse.

D.v.

and

A meditation

and to the port of religion, he gaue
thee the lande of holy conuersati-
on, he made thee his Priest, & he
brought thee to the schole of his
wisdom: yet notwithstanding,
thou hast alwayes bene vnrinde,
and negligently hast done the
will of the Lorde, albeit thou
knowest, it is written: Cursed is
he that doth the woorke of the
Lorde negligently. Moreover,
the goodnesse of God did not so
leau thee, but alwayes brought
thee gently to better & better, and
(which is most of all,) garnished
thee with the knowlege of Scrip-
ture, the worde of the Gospell he
put

upon the. 31. Psalme.

put into thy mouthe, and did set thee in the middest of his people, as one of the great and famous men. Thou notwithstanding, taughtest other, & regardedst not thy selfe: other thou healedst, and thy selfe thou curedst not: thou liftedst by thy heart in thy worship, and therefore thou hast lost thy wisdom in thy worship. Naught wast thou made, & naught shalt thou remaine. Knowest thou not that the seruant vnderstanding the will of his Lorde, & doing it not, shalbe beaten with many stripes? Doest thou not know that God resisteth the proude?

How

A meditation

How falledst thou Lucifer, which
diddest spring vp in the morning,
which woundedst the Gentiles,
which saiedst in thy heart, I will
clime vp to Heauen. But thou
wast plucked downe to Hell, into
the depth of the lake. Under thee
lie mothes, and ouer thee lie
wormes. Thinkest thou nowe to
finde mercie, which hast offended
many, which so oft called and ad-
monished of God, wouldst not
answere? Where were then the
iustice of God? Where were then
the equitie of iudgement? Mercie
doth not alway followe sinners,
she hath her bounds. Is it not wri-
ten:

upon the 31. Psalme.

ten: I haue called, but ye haue
started away: I haue spread a-
broade my handes, and there
was none that would looke vp-
on mee: ye haue despised my
counsell, & neglected my cor-
rections. I therefore in your de-
cay will laugh, & iest when that
thing that ye feared commeth
vpon you. Loe now, mercie ge-
ueth not alwayes pardon to the
sinner. Dost not thou consider the
degrees of mercie to haue an end,
whiche being adozned with so
many benefites of God, diddest
fall into the Sea: and garnished
with so many graces, for thy
prie

A meditation

pride and vaine glorie, becamest
a slander to the world: Let not
then vaine hope deceiue thee,
whom thou followest: liue hence-
foorth after thy lust and appetite.
Wilt thou not be punished, both
in this life, and in the life to
come, with infernall paines?
Choose men to dwell with them
which leade their dayes in de-
light, and in the moment of an
houre shall go downe to hell. Let
not shame hold thee backe. Take
the forehead of an harlotte, Let
vs eate & drinke, for to morow
we shall die. Thy wound is past
hope, & thy soze is incurable. But

upon the 31. Psalme.

I remembering the aduertise-
mentes of my mother, though I
was somewhat defect & broken
in minde, yet to my power I
pluckt vp my selfe, & stood vpon
my feete, lifting vp mine eyes to
heauen, from whence I hoped for
helpe: and loe, hope with a chere-
full countenaunce, furnished
with blissefull beames, descen-
ded from aboue, and saide,
Who is that which vttereth sen-
tences with vnlearned wordes,
& hath appointed bounds to mercy
which is infinite? Ah foole, thin-
kest thou to hold the maine Sea
in thy hands? Hast thou not heard
the

A meditation

the Lord, saying: In what houre
so euer the sinner bewaileth his
finnes, none of all his iniqui-
ties I will remember. What
man is he that sinneth not? Who
can say his heart is cleane? The
Lordes prayer belongeth to all,
in which all men are compelled
to say: Forgeue vs our finnes.
Our Lorde taught his Apostles
thus to pray. Doth not then this
prayer belong to other? The Apo-
stles receiued first the holy Ghost.
And why taught he them this
prayer, if they had no sinne? And
if they had, who can glorie that he
is no sinner? Hearc the beloued
Disciple

upon the .31. Psalme.

Disciple of the Lorde, If we say
(saith he) that we haue no sinne,
we beguile our selues, and the
trueth is not in vs. (And Saine
James saith,) In many thinges
we all offende: Wherefore, all
haue sinned, & neede the mer-
cie of God, yea, the holy men of
God: for it is written, Seuen
times a day falleth the iust man,
and he shall rise againe. Where-
fore, mercie hath no limites nor
boundes: but so oft as the sinner
lamenteth his finnes, so oft he ob-
taineth mercie: neither makes
it any matter, whether we speake
of greate or little offences. Thou
hast

A meditation

hast fallen: arise, and mercie shall
take thee vp . Thou shrinkest:
call, and mercie shall come vnto
thee. Againe thou fallest, againe
thou shrinkest, turne thee to the
Lorde, and the bowels of his pi-
tie shall open vnto thee. Thou fal-
lest the thirde time, & the fourth:
knocke, crie, and mercie will not
forsake thee . As oft as thou sin-
nest, so oft rise againe, and mercie
shall haue no end . Why dost
thou vpbraide the benefites that
man hath receiued , O thou wret-
ched woman heauinesse: Did not
Dauid the greate Prophet re-
ceiue many and great benefites,
of

upon the 31. Psalme.

of whom the Lord saide: I haue
founde a man according to my
heart: and yet he sinned, and that
greeuously, as well in adulterie,
as in murdering of a good and
innocent person: and yet the Lord
ended not his mercie in him.
What bringest thou in the sinne
of pride? Did not David lift vp
his heart, and caused to number
the people of Israel? For he glo-
ried, as though he had beene a
great King, and a mightie, in his
owne strength, and puissance: and
yet he was not reiected for this.
And why? Because he did not
hide his sinne: He did not boaste

A meditation

It, as Sodoma did : but he saide,
I will confesse against my selfe
my iustice to the Lord. Where-
fore mercie hath no limittes nor
boundes appointed her, though
wicked and damned persons doe
set endes to themselves, that they
may not passe beyond : for she
commeth to them, but they drive
her away. Wherefore it is writ-
ten, Thy perdition O Israel is of
thy selfe, of me only is thy helpe.
Open thy mouth (saith mercie)
and I will fill it : holde out thy
bosome, and I will giue thee a
good measure, heaped full, and
flowing ouer. Continue in pray-
ers.

upon the 31. Psalme.

ers, and weeping : for he that
hath begonne to loue thee , and
crowneth thee with daily bene-
fites, and good graces , will not
leauē thee : but will geue thee in-
crease, and will perfourme in thee
his worke. What naturall cause
beginneth a worke , and leaueth
in the mid way ? The vertue of
seede ceaseth not , vntill it hath
brought the fruite to perfection
and ripenesse. What birde lea-
ueth her young , before they be a-
ble to rule themselves ? Who
doth this ? What profit commeth
vnto them of this ? None cruelly,
but onely labour. Loue then com-

P. iii.

pelleth

A meditation

pelleteth the naturall. causes to
bring their effectes to perfecti-
on. Goodnesse compelleth them,
which they couet to poure out:
for goodnes always stretcheth out
it selfe. If then the creatures doe
this, what shall the Creator doe?
For he is the selfe loue, he is infi-
nite goodnesse. Shall not he
make perfect his worke? Heare
the Lorde Iesus, It is my worke
(saith he) to doe the will of him
that sent me, that I should make
perfect his worke. We then that
beganne to loue thee, with his
gistes and benefites to allure thee
vnto him, to cleanse thee, and also

upon the. 31. Psalme.

to purge thee from sinne: without
doubt he will make perfect his
worke in thee. For these be the
preparations to everlasting life.
Why therefore now when thou
diddest fall, wast thou not brused?
Was it not, because the Lord
did put vnder his hande? Why
did he turne thy heart from sinne?
Why did he prouoke thee to re-
pentance? Why did he comforte
thee? Was it not, because he
woulde make thee cleaue and
sticke vnto him, and to make thee
worthe of his grace, and to bring
thee to everlasting life? These be
not illusions and imaginations:
but

A meditation

but diuine inspirations . But be
it, let them be imaginations. Are
they not good ? Doe they not
come from the vertue of faith?
Therefore , such they issue from
God, vndoubtedly these imagi-
nations are diuine illuminati-
ons . Reioyce therefore in these
wordes . At these wordes my
heart was so comforted , that for
ioy I beganne to sing , saying:
The Lorde is mine enlighte-
ning, and my health : whom
shall I feare ? The Lorde is the
protectour of my life, of whom
shall I be abashed ? At the feete
of the Lorde prostrate wth wee-
ping

upon the. 31. Psalme.

ping I saide : Lorde, though he a
field be pitched against me, yet
my heart shall not feare : for
my fortitude and my re-
fuge art thou , and
for thy names sake
thou shalt bring
me out and
nourishe
me, &c.

* *
*

The Conclusion.

This meditation, thus deu-
outly begonne, the Authour
fell sicke, as he was occupied in
his godlie exercise: and depar-
ting

The Conclusion.

ting out of this miserable life,
no doubt to eternall blessed-
nesse, leste his worke vn-
perfourmed, where-
of he hath geuen vs
this comfor-
table ente-
raunce.

★ ★

★

1 JU 55

FINIS.

*A Prayer vnto the Trinitie, that
the seede of the holie Scrip-
ture may fructifie in our heartes,
and that we may be founde faithfull
hearers of the worde preached,
and followe the same in
life and conuer-
sation,*

O God the Father, O God
the Sonne, O God the ho-
lie Ghost, most blessed, and vndi-
uided Trinitie, of all Christians
to be honoured, praised, and glori-
fied: cast vpon vs miserable sin-
ners the eyes of mercie and com-
passion: behold vs in the bowels
of loue and tenderneffe: guide vs
by the spirit of wisdom and vnder-
standing.

A Prayer.

Verſtanding: that all our cogitations and actions may be acceptable vnto thee, and nothing repugnant to the preſcript rule of thy commandements. And for ſo-much as it is the ſeede of thy Goſpell, which flourishing and fructifying in vs, maketh vs amiable & louely in thy preſence: We beſeeche thee, that we may moſt reuerently enter into thy holy Church & Sanctuarie, there ſubmit our ſelues before thy maieſtie, acknowledge our manifold transgreſſions, craue pardon for the multitude of our miſdoings, Deſire the deſcenſion of thy ſanctifying

A Prayer.

tyng spirit into our heartes, that
we may attentively heare what
soever is preached vnto vs out of
the worde of life, and followe the
same in the whole course of our
conuersation. And because the na-
ture of thy Gospel is to woork
the regeneration of our old man,
to circuncise our corrupt thou-
ghes, and to cleanse vs within
from all filthinesse and sensualitie:
We beseech thee (O gracious &
glorious Trinitie,) that we may
feele stirred vp in vs a certaine
greedinesse to embrace thy bles-
sed Gospel, and to esteeme it (as
it is) the treasure of a perfecte
Christian.

A Prayer.

Christian. Graunt also vnto vs
by nature damnable, the illumina-
tion of a perfect perceiuerance
and vnderstanding minde : that
we may with the eyes of faith &
true beleefe, conceiue the myste-
ries of thy sacred Scripture: that
what soeuer is there out spoken &
pronounced vnto vs, may tend
to our comfort, and to the increase
of grace, which it hath power to
minister. Touchsafe also, O most
blessed Trinitie, that although
the deprauation of our flesh is
such, that spirituall things seme
vnsome and growe out of count,
yet that we may bring that want-
for

A Prayer.

ton Weiser in subiection, & bend
the necke of the same vnder the
poke of obedience to thy holie
will. O heare our prayers, we be-
seeche thee, and graunt our re-
questes, that we may continu-
ally thanke thee for thy
goodnesse, and extoll thy
maiestie for ever-
more. Amen.

Abraham Fleming.

FINIS.

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